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Mar 1948

HISTORICAL MAGAZINE

of the Protestant Episcopal Church

MARCH, 1947

May-Dec
16
1947

The Parish of Trinity Church
in the City of New York

250th Anniversary Number

OUTLINE OF THE TWO HUNDRED AND FIFTY
YEARS OF TRINITY PARISH IN THE CITY OF
NEW YORK:

- I. THE FOUNDING OF THE PARISH
- II. THE RECTORS
- III. ASSISTANT MINISTERS
- IV. THE CHAPELS
- V. BENEFACTIONS OF TRINITY
- APPENDICES

By E. Clowes Chorley

TRINITY SCHOOL AND TRINITY PARISH

By Lawrence Thomas Cole

THE MUSIC OF OLD TRINITY

By Edward N. West

BIBLIOGRAPHY

PUBLISHED QUARTERLY: \$1.25 THE COPY--\$4 THE YEAR

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HISTORICAL MAGAZINE

of the Protestant Episcopal Church

PUBLISHED AT 5 PATERSON STREET, NEW BRUNSWICK, NEW JERSEY, BY AUTHORITY OF GENERAL CONVENTION, UNDER THE DIRECTION OF A JOINT COMMITTEE OF SAID CONVENTION, AND UNDER THE AUSPICES OF THE CHURCH HISTORICAL SOCIETY

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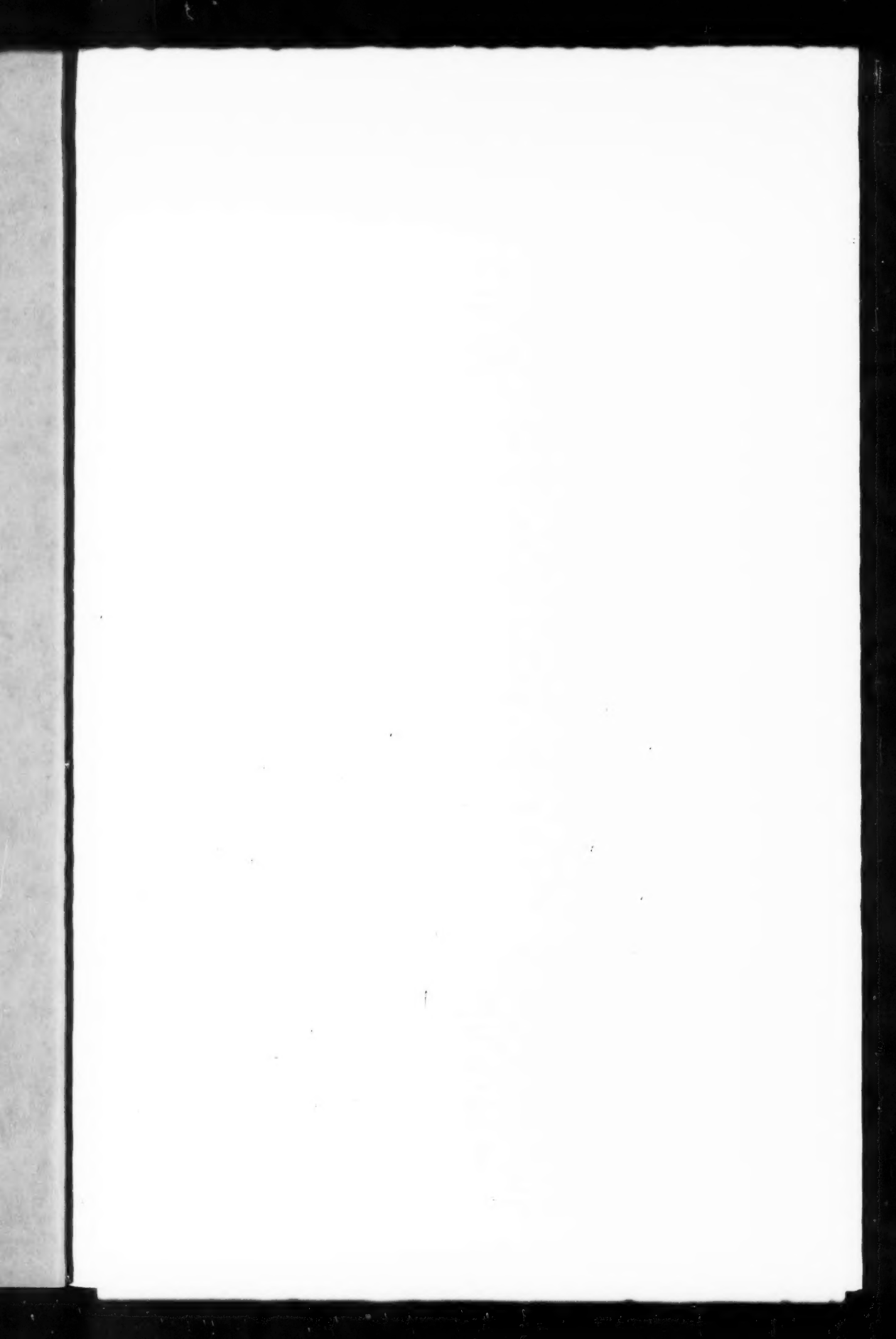
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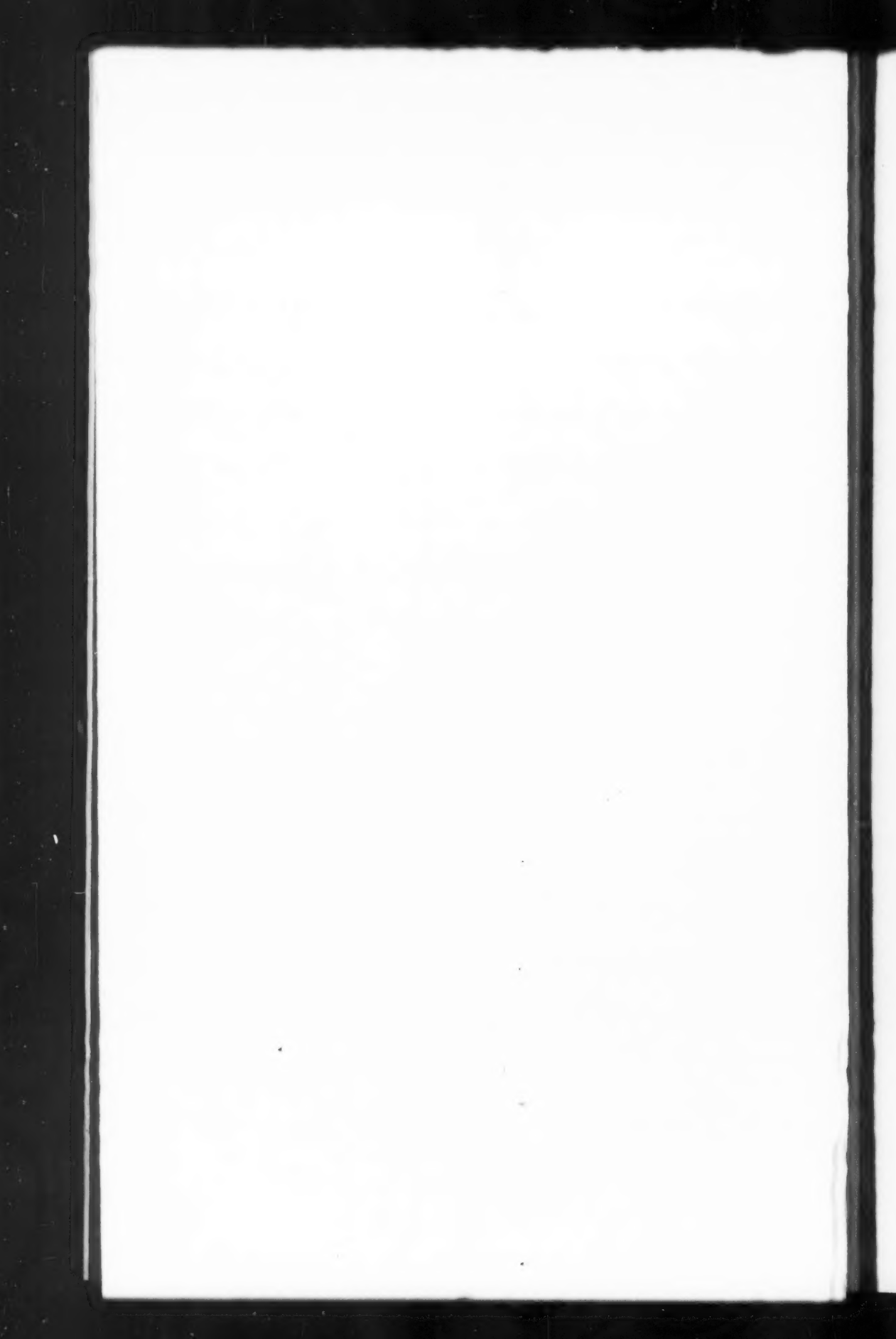
ALEX. GALT ROBINSON

PUBLICATION OFFICE: 5 Paterson St., New Brunswick, N. J. Address all subscriptions to HISTORICAL MAGAZINE as above. Four Dollars per year in advance. Checks should be drawn payable to HISTORICAL MAGAZINE.

EDITORIAL OFFICE: Garrison, New York. All communications and manuscripts for publication, including books and pamphlets for review, to be addressed as above. The editors are not responsible for the accuracy of the statements of contributors.

Entered as second-class matter September 17, 1935, at the Post Office at New Brunswick, N. J., with additional entry at the Post Office at Richmond, Va., under the Act of March 3, 1879.







TRINITY CHURCH AS IT IS TODAY

**It was commenced in 1839, completed in 1846, and consecrated
on Ascension Day, May 21st, 1846**

[See pages 13-15, below.]



THE INTERIOR OF TRINITY CHURCH AS IT IS TODAY

HISTORICAL MAGAZINE

of the Protestant Episcopal Church

VOL. XVI

MARCH, 1947

No. 1

The Parish of Trinity Church in the City of New York *250th Anniversary Number*

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OUTLINE OF THE TWO HUNDRED AND FIFTY YEARS OF TRINITY PARISH IN THE CITY OF NEW YORK

By E. Clowes Chorley

On the sixth day of May, 1697, William III, King of England, granted a royal charter to Trinity Church in the City of New York. It was duly signed by "our trusty and well beloved Benjamin Fletcher, our Captaine Generall and Governour in Chiefe of our Province of New York, and the territoryes and tracts of land depending thereon in America and Vice-Admirall of the same our Lieutennant and Commander in Chiefe of the Militia and of all forces by sea and land within our *Collony of Connecticut and of all the forts and places of strength within the same.*" Under that charter Trinity Parish still functions, and is observing the 250th anniversary of its granting.

The purpose of these articles is to outline the story of these many years. For a complete account, up to the close of the rectorship of Dr. Berrian, the reader is referred to the monumental *History of the Parish of Trinity Church in the City of New York*, edited by the late Rev. Dr. Morgan Dix, and published in four volumes.¹

PART I THE FOUNDING OF THE PARISH

The first scene of this story of two hundred and fifty years is laid in the New Netherlands.

The New India Company, which was organized in Holland in 1621, chartered a vessel known as the *New Netherlands*. With thirty families on board, mostly Walloons,² she arrived at the mouth of the Hudson River in 1623, and sailed up the river to Fort Orange (Albany).

By virtue of its charter, the Company took possession of New Amsterdam in 1624, and, on the site of what is now Bowling Green, built Fort Amsterdam.

¹A fifth volume is in preparation.

²The Walloons, many of whom were French Huguenots, had settled in Belgium. Many had embraced the Reformed Faith and were expelled from the Roman Catholic Netherlands, some taking refuge in England, where they tried, in vain, to obtain permission to establish a colony in Virginia.

THE FOUNDING OF TRINITY PARISH

RELIGIOUS CONDITIONS IN NEW AMSTERDAM

On the arrival of the Dutch a determined effort was made to establish the Reformed Church of Holland, the first services being held in a horse mill.

Pending the arrival of a regularly ordained minister, there came over with Peter Minuit, the new director-general, in 1626, two "Comforters of the Sick," Sebastian Jansen Krol (or Crol) and Jan Huyck. They used a form of service entitled, *The Consolation of the Sick; which is an Instruction in Faith and the Way of Salvation, to Prepare Believers to Die Willingly*. Later these two comforters of the sick, together with Peter Minuit, were made the first elders of the Dutch Church of New Amsterdam. With their appointment the church was regularly organized and became the established church of the colony.

The Rev. Jonas Michaelius arrived from Holland on August 11, 1628, to be the first minister of the Dutch Reformed Church in New Amsterdam. He reported that "at the first administration of the Lord's Supper we had fully fifty communicants—Walloons and Dutch," and that "provisionally, we administer the Holy Sacrament once in four months."³

The first Dutch Church, described "as a mean barn," was built in Pearl Street. In 1642 Governor Kieft took the lead in erecting a stone church within the Fort. A stone set in the wall bore the inscription:

ANNO 1642;

WILLIAM KIEFT, DIRECTEUR-GENERAEL;
hath the Commonalty caused thie Temple
to be built

There the Dutch worshipped until 1693 when it was reported "as ready to fall down," and a new and larger church was built in Garden Street.

In the course of time other religious influences came into play—Lutherans, Baptists and Quakers. Peter Stuyvesant, the governor, gave them short shrift. Orders were issued in Holland "to employ all moderate exertions to lure them into our Churches, and to matriculate them in the public Reformed religion." In 1656 the governor issued an edict forbidding preachers "from holding conventicles not in harmony with the established religion as set forth by the Synod of Dort." Violators of this ordinance were made subject to a penalty of one hundred pounds Flemish, and persons attending them to a penalty of twenty-five pounds. It did not, however, prohibit "the reading of God's Holy Word; and the domestic praying and worship of each one in his family."

³Disoway, *The Earliest Churches of New York*, p. 2.

THE ENGLISH OCCUPATION

The British government had never recognized the Dutch occupation of the New Netherlands. Hence, when Charles II ascended the throne, he gave his brother, James, duke of York, "the whole care and management of north American affairs." England was already in possession of Virginia, New England, and Maryland; and New Amsterdam was necessary to unite the northern and southern provinces under British rule. To accomplish this end James sent out four commissioners, headed by Colonel Richard Nicolls, who later became the first English governor of New York.

On August 19, 1664, a British fleet, consisting of four armed frigates, arrived in the harbor, and Nicolls summoned the Dutch to surrender. Stuyvesant demurred, but was in no military condition to resist, and on September 7, 1664, formally surrendered, and the British flag floated over Fort James. New Amsterdam became New York, and, save for a very short period, so remained until the War of the Revolution.

Romanist though he was, the duke of York adopted a policy of broad religious toleration. The commissioners were charged not to force the Church of England on the Dutch, but they were also required to see that "such who desire to use ye Book of Common Prayer may be permitted soe to do, without incurring any penalty, reproach, or disadvantage in his interest."⁴ On the other hand, full religious liberty was to be granted to the Dutch, including the continued use of the church in the Fort. Thus was the way paved for

THE ESTABLISHMENT OF THE CHURCH OF ENGLAND

and, ultimately, of Trinity Parish.

The beginnings of the Church of England in the province date back to the arrival of Governor Nicolls. Though these beginnings are somewhat obscure, it is on record that the commissioners were directed to carry with them "a learned and discreet chaplain, who, in their own households should performe divine service according to the order of the Book of Common Prayer and of the forms of the established Church of England, excepting onely in wearing the surplice; which, haveing never bin seen in those countreys, may be conveniently foreborne at this time."⁵

Who this "discreet Chaplain" was, history sayeth not. But it is quite certain that the first Church services were held for the benefit of the soldiers in the Fort, the said garrison "having a chaplain allowed on

⁴*Ecclesiastical Records of the State of New York*, Vol. I, pp. 342f.

⁵Dix, *History of Trinity Parish*, Vol. I, p. 41.

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A two Years
JOURNAL
IN
New-York :
And part of its
TERRITORIES
IN
AMERICA.

By C. W. A. M.

L O N D O N,

Printed for *Dickenson* Boys in *Lewish*;
and *George Barton* in *Boston*, MDCCI.

TITLE PAGE OF THE JOURNAL OF THE
REV. CHARLES WOLLEY—1701

the establishment." It is also on record that after the Dutch services were ended, "the chaplain read divine service according to the Liturgy of the Church of England to the Governor and garrison in the same place."⁶

So far as the identity of the chaplains is concerned, we emerge into the realm of certainty in 1678, with the chronicled arrival of the Rev. Charles Wolley, who sailed from England with Governor Andros on March 27, 1678, and arrived in New York on August 7.

Born in Lincolnshire, England, he was admitted sizar in Inmanuel College, Cambridge, on June 13, 1670; graduated B. A. in 1674, and M. A. in 1677.

In 1701 there was published in London a slender volume bearing the title:

A TWO YEARS JOURNAL
IN
NEW YORK
AND PARTS OF ITS
TERRITORIES
IN
AMERICA⁷
by C. W. A. M.

The only direct reference to religious conditions in New York in the *Journal* is as follows:

"In the same city of New York where I was minister to the English, there were two other ministers or Dominies . . . the one a Lutheran, a German or High Dutch; the other a Calvinist, an Hollander or Low Dutchman, who behav'd themselves, one towards another so shily and uncharitably as if Luther and Calvin had bequeathed and entailed their virulent and bigotted spirits upon them and their heirs for ever."⁸

Wolley says nothing about his work as chaplain in New York, but a contemporary account of his preaching has been preserved. In 1679

⁶*Documentary History of the State of New York*, Vol. III.

⁷An edition of the *Journal*, edited by Dr. E. B. O'Callaghan, was published in New York by W. Gowan's in 1861. In 1902 Burrows Brothers, of Cleveland, published an edition with introduction and notes by Edward Gaylor Bourne, professor of history at Yale. Copies of the original edition are in the New York Public Library and in the John Carter Brown Library, Providence, Rhode Island.

⁸*Wolley's Journal*, p. 66.

Jasper Dankers and Peter Sluyter, Labadists,⁹ were in the city. In their journal they write:

"We went at noon today to hear the English minister, whose services took place after the Dutch was out. There were not above twenty-five or thirty people in the church. The first thing that occurred was the reading of all their prayers and ceremonies out of the prayer-book. . . . A young man then went into the pulpit and commenced preaching, who thought he was performing wonders; but he had a little book in his hand out of which he read his sermon which was about a quarter of an hour or half an hour long. With this the services were concluded, at which we could not be sufficiently astonished."¹⁰

Wolley remained in New York for two years. Having been presented to a living in England, he applied to Governor Andros for leave to return. In granting this request the governor certified "that the said Mr. Wolley hath in this place, comported himself unblameable in his life and conversation."¹¹ There is reason to believe that he took up his abode at Alford, Lincolnshire, as his *Journal* refers to his "saying of prayers in that Place."

A list of the chaplains in the Fort who followed him will be found in Appendix I.

THE BEGINNINGS OF TRINITY PARISH

The story of the events which led up to the establishment of Trinity Parish is long and complicated and can only be barely outlined in this article. That it was finally accomplished is due, in the main, to Benjamin Fletcher, who arrived as governor in 1692.

Almost immediately he set himself to the task of securing a "settled ministry" to be supported by public taxation, and he was determined that such ministry should be that of the Church of England. His instructions charged him that:

"You shall take care that God Almighty be devoutly and duly served throughout yr Government, the Book of Common Prayer, as it is now established, read each Sunday & Holy Day and the Blessed Sacrament administered according to the rites of the Church of England. . . . Our Will and Pleasure is that noe Minister be Preferred by you to any ecclesiastical Benefice

⁹Followers of Jean de Labadie, a former Jesuit, afterwards a mystic.

¹⁰*Journal of A Voyage to New York and a Tour of the American Colonies in 1679-80.* By Jasper Dankers and Peter Sluyter of Weiward in Friesland. Translated from the original manuscript in Dutch for the Long Island Historical Society, and edited by Henry C. Murphy, 1867. P. 148.

¹¹*Ecclesiastical Records of the State of New York*, Vol. I, p. 744.

in that our Province, without a Certificate from the Right Reverend the Bishop of London of his being conformable to the doctrine and discipline of the Church of England and of good conversation."¹²

On October 26, 1692, Fletcher recommended to the council that it "provide for the support of an able ministry." The council took no action save the appointment of a committee "for the settlement of a Ministry and Schoolmasters." But, spurred on by Fletcher, it finally brought in a bill entitled:

"An Act for Settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queen's County."¹³

The bill provided for "a good sufficient Protestant Minister" to be called and inducted—one, in the city of New York; two, in Westchester; one at Westchester, Eastchester, Yonkers, and the Manor of Pelham; the other to care for Rye, Mamaroneck, and Bedford. Two in Queen's County; one at Jamaica, the other at Hamsted (Hempstead); and one in the county of Richmond. Provision was also made for an annual election, by the freeholders, of ten vestrymen and two church wardens, charged with the calling of ministers, levying a tax for their support, and paying them in four equal and quarterly instalments.

The act was not all that Fletcher desired, but he wrote the English board of trade, saying:

"I have gott them to settle a fund for a ministry in the City of New York; and three more counties, which could never be obtained before, being a mixt People of different Persuasions in Religion."¹⁴

On January 9, 1694, an election for wardens and vestrymen by the freeholders of New York was held. In order to understand subsequent events this "town vestry" must be clearly distinguished from the "parochial vestry" as the latter emerged four years later, and as we understand the term today. The result was the choice of nine "dissenters" and three "churchmen"; the latter being John Croke, Jeremiah Toothill and Matthew Clarkson, who later became vestrymen of Trinity Parish.

¹²*Colonial Documents of New York*, Vol. III, p. 821.

¹³The full text of the Act is printed in the *Ecclesiastical Records of the State of New York*, Vol. II, pp. 1075-76.

¹⁴Dix, *History of Trinity Parish*, Vol. I, p. 83.

On February 5, this body voted that a tax of one hundred pounds should be "assessed, levied, collected and paid by all everyone of the Inhabitants and Residenters within this City and County for ye Maintenance of a Good sufficient Protestant Minister according to the directions of the sd Act."

At a later meeting this vestry discussed what proved to be the thorny question as to what "Perswasion the person should be to have the Care of Souls and Officiate in the Office of Minister of this Citty." The record states that "by a majority of Votes itt is ye opinion of the board that a dissenting minister be called to officiate and have the Care of Souls for this Citty as aforesaid."¹⁵

This body went out of existence without making any appointment of a minister, and a second vestry was elected with just one churchman. The following is the record of its proceedings:

"Pursuant to an Act of General Assembly, Entitled An Act for the settling of a ministry and raising a maintenance for them, etc., the Church Wardens and Vestrymen have this day mett, and nemine Contra Dicente Called Mr. William Vesey to officiate in the same place according to the direction in the said Act contained."¹⁶

No action appears to have been taken on this resolution and it is generally believed that Mr. Vesey was not even notified.

During these long drawn-out proceedings the churchmen of the city were restive at the delay and took independent action. As will be seen later, they petitioned Governor Fletcher for leave to purchase land, to erect a church and to gather funds. They organized themselves into a body known as the MANAGERS OF THE CHURCH OF ENGLAND.

THE ROYAL CHARTER¹⁷

On May 6, 1697, this body petitioned the governor for an act of incorporation under the Ministry Act of 1693, the provisions of that act to be applied exclusively to the Church of England. The application was granted and the royal charter was issued by King William and Queen Mary, countersigned by Governor Benjamin Fletcher.

It provided for the erection of a church and for "a perpetual succession of Rectors"; for the appointment of "Our Right trusty and well beloved and Right Reverend Father in God, Henry, Lord Bishop of London, as the first Rector"; for a common seal; for the annual

¹⁵Dix, *History of Trinity Parish*, Vol. I, p. 83.

¹⁶*Ib.*, p. 85.

¹⁷The full text of the charter is printed in Dix, Vol. I, p. 455.

election on Tuesday in Easter week of two church wardens and twenty vestrymen; for an "able Protestant minister in Priest's orders to reside in the parish to be preacher and assistant to the rector; for a clarke and a sexton; to make rates and assessments for repairs; for a yearly maintenance for the rector of One hundred pounds, and to receive free and voluntary gifts." This paved the way for the erection of

THE FIRST TRINITY CHURCH

The first step towards the erection of a church was taken by a group of ten laymen who addressed the following petition to Governor Fletcher, the text of which reads:

"HUMBLY SHEWETH

That whereas y^r Petitioners are Desirous to build a Church within this City for the use of the Protestants of the Church of England and having mett with great Encouragem^t from severall good Protestants in order to the Carrying on of the same. Therefore yr Excell Petition^{rs} do humbly pray that yr Excell would be pleased to grant a Lycence to yr Pettition^{rs} to purchase a small piece of Land Lyeing without the North gate of the said City betwixt the King's Garden and the burying Place and to hold the same in mortmain and thereon to build the said Church as also to take and Receive all Voluntary Contributions and to do all other Lawfull acts and things for the Effecting the same and yr Excell Petition^{rs} as in Duty bound shall ever pray."¹⁸

This petition is endorsed "GRANTED" (19 March 1695-6).

Fletcher spared no effort to further the project of building the church. He granted to the managers of the Church of England authority "to seize upon and secure all Weifts Wrecks Drift Whales and whatever else Drives from the high sea, and is then lost below high water mark and not having a lawful owner." They were also empowered "to tow ashore and then to cutt up the said Whales and try into Oyle and secure the Whalebone." What was of more importance, in view of its subsequent history, was the fact that he granted a lease of the land known as the King's Farm, which was a perquisite of the royal governor's. The lease was dated August 19, 1697, and ran for seven years.¹⁹

¹⁸Dix, *History of Trinity Parish*, Vol. I, p. 89.

¹⁹For a detailed discussion of the King's Farm, together with the long drawn out litigation, see: Dix, *History of Trinity Parish*, Vol. II, pp. 83ff. Also, *A History of the Title to King's Farm and the Litigation Thereof*, by Stephen Nash. Appendix, pp. 293ff.

In 1697 a committee of the vestry spent a day in collecting money for the erection of the church, and reported the gathering of £35 19s, in addition to which several members of the vestry not only paid "their lawful dues, but in addition made free will offerings." It was also noted that subscriptions were received from the French and Dutch churches. Meanwhile preparations were made for opening the church. On the 7th of March, 1698, Captain Clerke, William Huddleston, and John Crooke, were directed to "take care that the Church be cleared and put in the best posture they can order that Divine Service and the Communion be there administered the next Sabbath day." The first service, conducted by Mr. Vesey, was held on Sunday, March 13, 1698.

INSCRIPTION OVER THE PORTAL

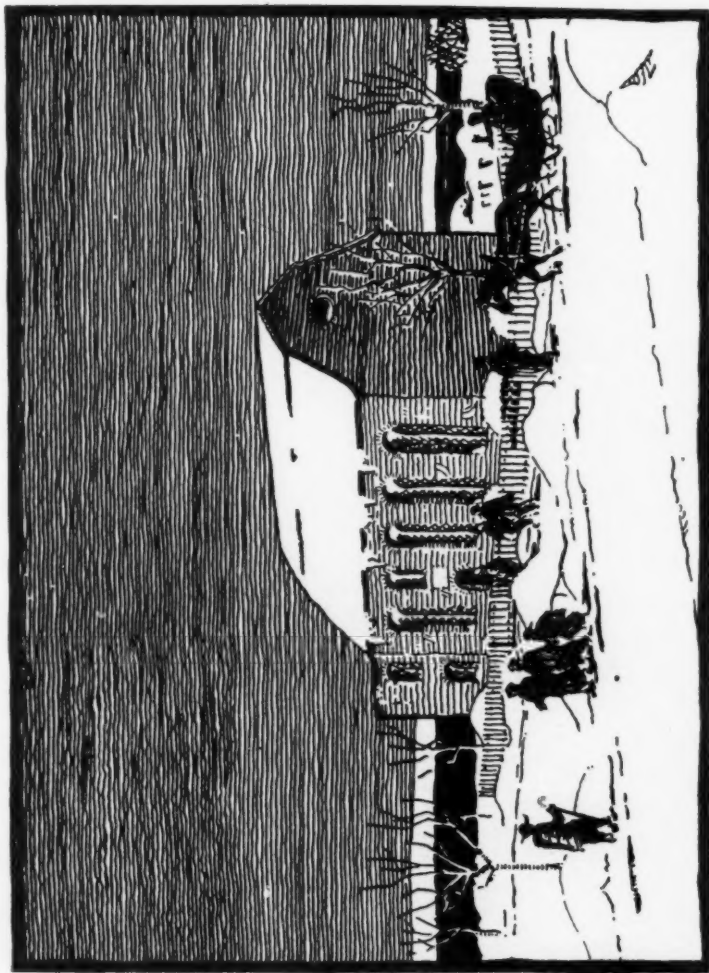
"This temple of Trinity was founded in the eighth year of the reign of our most illustrious Sovereign Lord, William the third, by the grace of God, King of England, Scotland, France and Ireland. Defender of the faith &c, and of our Lord, 1696.

And it was built by the voluntary contributions and gifts of certain ones; but was chiefly encouraged and advanced by the munificence of his Excellency, Colonel Benjamin Fletcher, Captain General and Governor-in-chief of this Province; in the time of whose government, the inhabitants of this city, professing the Protestant Religion of the Church of England, as now established according to law, were incorporated by a Charter, under the seal of this Province, and many other valuable gifts he gave to it out of his own private fortune."

Several other gifts were made to the church. Compton, bishop of London, sent a parcel of books of divinity and a small bell; the lord bishop of Bristol contributed "so many stones as did pave all the Isles of our Church"; Governor Fletcher, on his return to England, presented his pew to the corporation, and gave a Bible and other books. It was also reported to the vestry that Lord Cornbury "had given to the Church a black cloth Pall, on condition that no person dying and belonging to Fort Anne should be deny'd the use thereof." Mr. Vesey reported that Cornbury had also "presented to the Church, two Common Prayer Books, and to the Library Lord Clarendon's first part of the history of the Civil wars of the Kingdome of England."

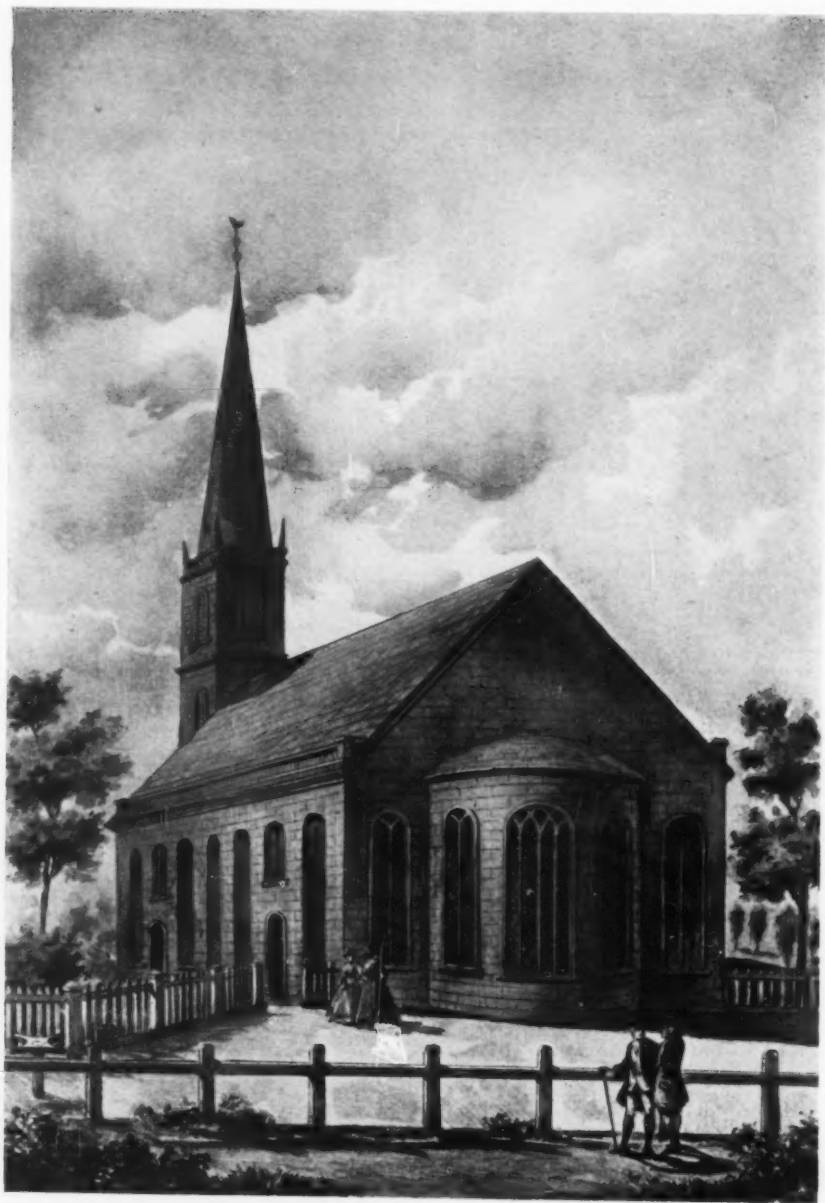
Writing to the archbishop of Canterbury, the vestry said:

"The situation of our Church is very pleasant, between two rivers on eminent ground. We have a large burying place, adjoining it a good fence and adorned with rows of Lime trees, which will make a pleasant shade in a little time."



DRAWING OF THE FIRST TRINITY CHURCH
1698

[Before the Spire was built]



TRINITY CHURCH AS ENLARGED IN 1737

For lack of funds the steeple was carried only to the roof-tree of the building, but in 1711 steps were taken for its completion. A list of the subscriptions has been preserved. They amounted to £312.13, and 7d. A most interesting feature of this list is the record of "The Jews Contributions," totalling £5 13 3d. Their names are as follows:

Lewis Gomez
Mordecai Nathan

Moses Levy

Abm. D'Luiena
Rodrigo Pacheco

Jacob Franks and Moses Michael.

ENLARGEMENT OF THE CHURCH

In 1735 it was determined to enlarge the church by extending it out to the street and widening the old building on the north and south sides. Two galleries were added, and the pulpit was placed on the north wall. When completed it would be an oblong, 72 feet wide and 148 feet long. The cost was met by contributions, a loan, and the sale of pews. Mr. Vesey, who gave fifty pounds, was the largest subscriber.

Smith, in his *History of New York*, thus describes the building:

"It stands very pleasantly upon the Bank's of Hudson's River, and has a large cemetery on each side, inclosed in the front by a painted paled fence. Before it is a long walk railed off from the Broad-Way, the pleasantest street of any in the whole Town."

Much thought was given to enrichment. It was reported to the vestry that a Captain Farmer had brought with him from England "crimson damask for a new set of furniture for the Communion table, pulpit, and reading-desk, with fringe, lining, and tassels for the same, which cost forty-two pounds, eleven shillings and three pence sterling." Smith adds:

"The church is, within, ornamented beyond any other Place of publick Worship amongst us. The Head of the Chancel is adorned with an Altar-piece, and opposite to it, at the other end of the Building, is the Organ. The Tops of the Pillars which support the Galleries, are decked with the gilt Busts of Angels winged. From the Ceiling are suspended two Glass Branches, and on the Walls hang the Arms of some of its principal Benefactors. The Allies are paved with flat Stones."²⁰

So, enlarged and enriched, the church stood until the fateful September night in 1776 when the great fire swept the lower part of the city.

²⁰Smith, *History of New York*, p. 189.

Trinity Church, the rector's house and the charity school, together with two hundred houses standing on the church grounds, were completely destroyed. St. Paul's Chapel and King's College, though in the path of the fire, were saved. The loss was estimated at twenty-two thousand pounds. The outer walls of the church remained standing until the vestry was compelled, in the interests of safety, to have them taken down. For the next thirteen years the congregation worshipped in St. Paul's Chapel.

THE SECOND CHURCH

In 1785 the first steps were taken to build a new church. Commissioners were appointed to superintend the work. The rebuilding of what proved to be "a much finer," as well as a larger building, was completed in 1790. The cornerstone was laid by Bishop Samuel Provoost. On the stone was the following inscription:

To the HONOR of Almighty God and the advancement
of the Christian RELIGION

The first *Stone* of this Building was laid (on the site of the old Church, destroyed by fire in 1776). On the 21st day of August A. D. 1788. In the 13th year of the INDEPENDENCE of the UNITED STATES OF AMERICA The Right Reverend Samuel Provoost, D. D. Bishop of New York, being Rector.

The Honorable James Duane Esq

Church

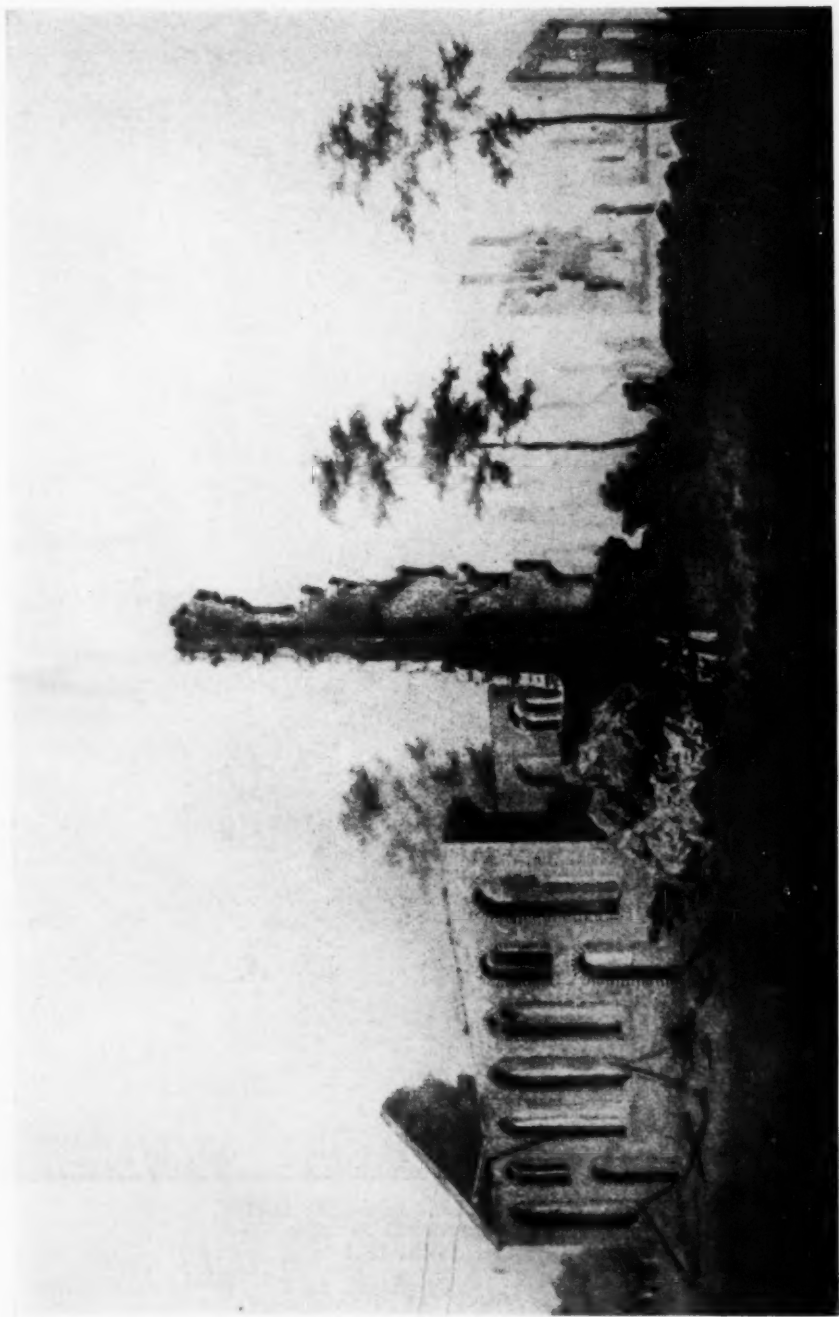
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Wardens

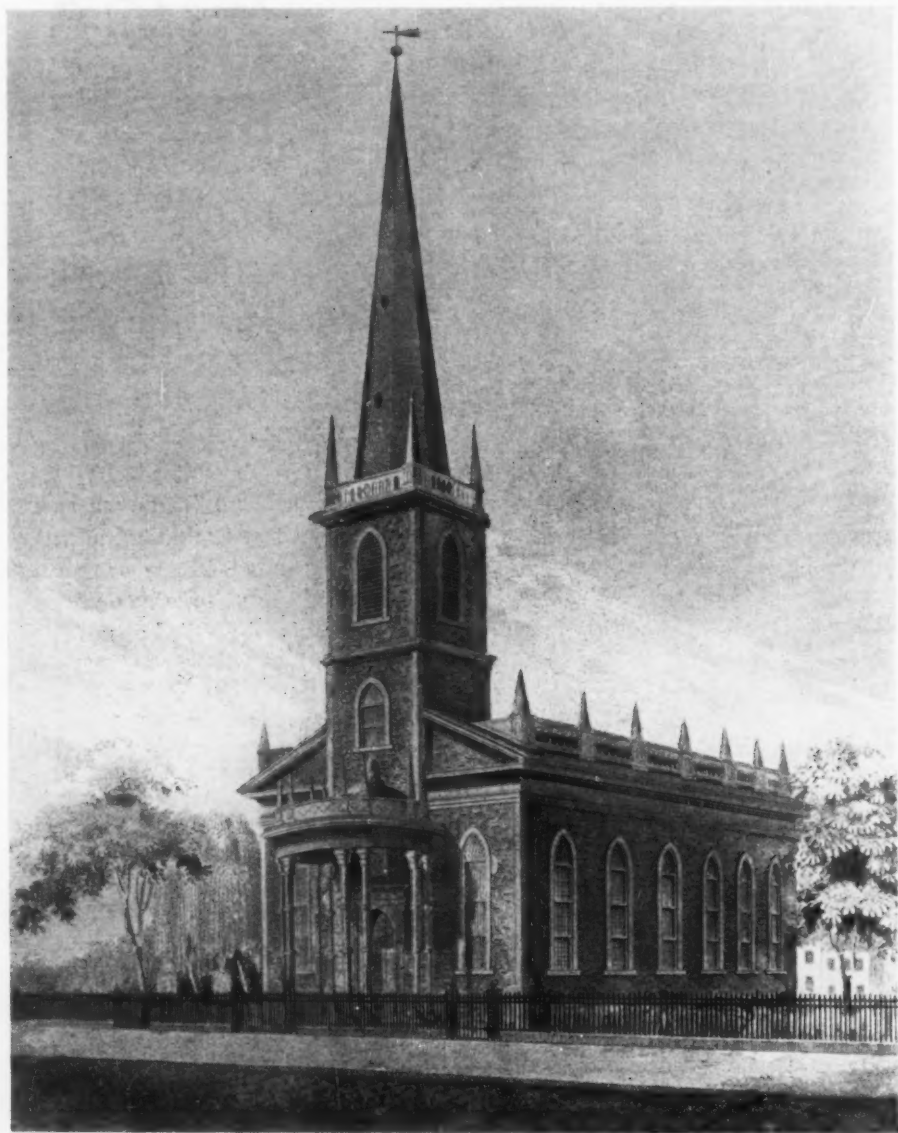
The new church was 104 feet long and 72 wide, and the steeple 200 feet in height. Pews were set apart for the president of the United States, the governor of the state of New York and members of Congress. It was ordered that the president's pew be "properly ornamented" and should "have a canopy over it." The remainder of the pews were sold at public auction.

The new church was consecrated March 25, 1790, by Bishop Provoost. The following account of the ceremony appeared in the press:

"The new Church lately built in Broadway, on the site of the old Trinity Church was yesterday solemnly consecrated and dedicated to the service of God, by the Right Reverend Father in God, SAMUEL, Bishop of the Protestant Episcopal Church in the State of New York; assisted by the several gentlemen of the clergy belonging to the Church. A respectable number of people were assembled on the occasion. The Presi-



THE RUINS OF TRINITY CHURCH AFTER THE GREAT FIRE IN 1776



THE SECOND TRINITY CHURCH
Consecrated March 25, 1790
Taken down, 1841

dent of the United States, together with the Rev. Clergy of the different denominations in this City, and many other persons of distinction were present. After the ceremony of consecration, a sermon was preached by the Rev. Doctor Beache,²¹ suited to the occasion, from the following verses of the XXVIII Chapter of Genesis:

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place: this is none other but the house of God, and this is the gate of Heaven.'"²²

THE THIRD AND PRESENT CHURCH

In the year 1839 some concern was felt about the stability of the church erected in 1790. It was found that the roof was sinking through the weight of snow and the side walls were expanding. Repairs were inevitable and the committee was empowered to employ a draughtsman, which they did in the person of Mr. Richard Upjohn, then of Boston. Further investigation proved that the walls were insecure, and that the tower was supported only by two oak beams, twenty inches square, which were almost entirely decayed. The cost of repairs was estimated at thirty thousand dollars, and the vestry came to the conclusion that a new church must be built. Mr. Upjohn²³ was directed to prepare plans. When they were presented it was found that they called for a spire 50 feet higher than the old church, and five bays in the nave. Upjohn had also provided for a chancel much deeper than was then customary, and to which some objection was made. Likewise, some members of the vestry desired a secular emblem on the top of the spire. By a clever move, Upjohn, who was a strong churchman, succeeded in placing thereon a cross.

The old church was taken down and the corner-stone of the new was laid on Thursday, June 2, 1841. The leaden box placed in the stone bore the inscription:

²¹ABRAHAM BEACH, born at Cheshire, Connecticut, September 9, 1741. Graduate of Yale. Ordained in England, 1767. S. P. G. missionary at New Brunswick, New Jersey. Strong loyalist. 1784, assistant minister, Trinity Church; 1811, appointed assistant rector. Died, September 14, 1828, aged 88.

²²*New York Magazine or Literary Repository*, Vol. I, p. 192.

²³RICHARD UPJOHN was born at Shaftesbury, Dorsetshire, England, on January 22, 1802. Married Elizabeth Parry, daughter of Rev. John Parry, a Welsh dissenting minister, and was apprenticed to a cabinet maker. Emigrated in 1828, and records walking up Broadway past Trinity Church. He arrived at Manlius, New York, with "three silver dollars in his pocket." After a short stay at New Bedford, Massachusetts, he moved to Boston, where he came under the favorable notice of the Rev. Jonathan Mayhew Wainwright, then rector of Trinity Church in that city. Wainwright later became assistant minister in Trinity Church, New York, and it was through his influence that Upjohn was employed. He died at Garrison, New York August 17, 1878, and is buried under the shadow of the country church he had designed.

"LAUS DEO:

The Corporation of Trinity Church in the City of New York Commenced the Erection of this Edifice in the Autumn of the Year of our Lord 1839: in the ninth Year of the Episcopate of

BENJAMIN TREDWELL ONDERDONK, D. D.,

Bishop of the Diocese of New York, upon the site of a former Edifice then Become Decayed and Insecure."

Then followed the names of the building committee, and of

Richard Upjohn, Architect,
James Thom, Sculptor,
James Vandenberg, Master Mason,
Samuel Martin, Master Carpenter.

At the time drew near for the consecration of the church, which was appointed for May 21, 1846, an interesting situation developed. In the invitations to the clergy sent by the committee on arrangements, it was requested that a surplice and a scarf be worn. This had been done at the consecration of Grace Church a few months before. But nine of the clergy in New York and vicinity, in declining the invitation, wrote:

"It has heretofore been the custom of the clergy with the sanction of the ecclesiastical authority of the Diocese to appear at Consecrations in the gown and bands, and we have not learned that on the present occasion any change has been thought needful or expedient by the acting Bishop or the Standing Committee of our Church.

"In our judgment a deviation from the established usage of the Diocese in such a case is uncalled for, and at *this time especially* open to much animadversion.

"We are unwilling to sanction such innovation or to accept an invitation based upon such a condition and must therefore respectfully decline to be present at the approaching Consecration."²⁴

It should be borne in mind that the signers of this letter were disturbed by the growth of the Oxford Movement in the diocese, which was aggravated by the ordination of Arthur Carey and the suspension of Bishop Benjamin T. Onderdonk. Party feeling was running high.

That the *Protestant Churchman* should be indignant is not surprising, considering the partisan character of that publication, but even the secular press joined in the fray. The *Commercial Advertiser* pub-

²⁴Dix, *History of Trinity Parish*, Vol. IV, pp. 276-78.

lished a letter in which the writer expressed the opinion that "the surplice is ever associated with the offering of prayer and the administration of the sacraments in houses set apart for the worship of Almighty God." He further added that to wear "this vestment in public processions in the streets we look upon as an innovation on established customs and also not justified by good taste." He thought that all the members of "our Protestant Church" would appreciate the reason why "all reflecting Protestant Episcopal clergymen" will refrain from "participation in the services of the occasion." It was a tempest in a teacup.

The consecration took place on the feast of the Ascension. The service was conducted by the Rt. Rev. Samuel Allen McCoskry, bishop of Michigan, who was making visitations in the diocese at the time.

The "Instrument of Donation" was read by Mr. Adam Tredwell, the senior warden; the sentence of consecration by the Rev. Thomas House Taylor, rector of Grace Church; morning prayer by the Rev. Jonathan M. Wainwright; the first lesson by the Rev. Samuel L. Southard, rector of Calvary Church; the second lesson by the Rev. Benjamin I. Haight, rector of All Saints' Church. The sermon was preached by the bishop from Leviticus XIX, 30: "Reverence my sanctuary: I am the Lord."

An interesting contemporary account of the ceremony appears in *The Diary of Philip Hone*, a vestryman of the parish:

"This day, being the Feast of the Ascension, agreeably to the notice given and the arrangements made, the new Trinity Church, the pride of Episcopalians and the glory of our city, was consecrated to the service of Almighty God. . . . The clergy, the rectors, wardens and vestrymen of the several Episcopalian Churches, the members of the Theological Seminary, the present and former mayors, the scholars of Trinity School, and invited guests assembled at ten o'clock at Mr. Bunker's in Broadway and marched in procession to the church. At eleven o'clock the grand and solemn assemblage preceded by the Rt. Rev. Bishop McCoskry, who officiated as Bishop of the Diocese during the suspension of Bishop Onderdonk, entered during the impressive chanting of one hundred and fifty clergymen in white surplices and scarfs, followed by a most dignified and respectable body of laymen."

"The consecration service was performed by the Bishop assisted by a number of prominent ministers; and the splendid vaulting of the solemn temple resounded with the notes of the grand organ and with the sounds of praise and adoration from the voices of the devout assemblage."²⁵

²⁵Allen Nevins (editor), *The Diary of Philip Hone*, 2 Vols. (1846), p. 279. See *Frontispiece* for illustration of the third and present church.

PART II

THE RECTORS

THE RIGHT REVEREND HENRY COMPTON, D. D., lord bishop of London, was named the rector of Trinity Parish under the terms of the royal charter.

Born in 1632, the youngest son of the second earl of Northampton, he graduated from Queen's College in the University of Oxford. In 1674 he was appointed bishop of Oxford, and the following year was translated to London. He became a member of the privy council.

From time to time he was in sharp conflict with James, king of England, who was a Roman Catholic. One of his London clergy had offended the monarch by preaching against the Romanists, whereupon James commanded Compton to discipline him, but the bishop took no action. He was thereupon himself suspended, lost his deanery of the Chapel Royal and his seat in the privy council. He signed the letter inviting the prince of Orange to assume the throne of England, and his positions were restored to him at the Revolution of 1688.

As bishop of London he took a deep personal interest in the welfare of the Church in the colonies and in the missionaries. As early as 1730 it was recorded of him:

"About the year 1679, the Bishop of London (Dr. Compton), upon an Application to him from several of the Inhabitants of Boston, in New England, petitioning that a Church should be allowed in that town, for the exercise of religion according to the Church of England,²⁶ made a Representation of this matter to His Majesty King CHARLES the Second, and a Church was allowed to be erected; and farther in favour of this people, his late Majesty King WILLIAM was pleased to settle an Annual Bounty of One Hundred Pounds a Year on that Church."²⁷

It was likewise through the influence of Compton that a grant of £20 was made to ministers and schoolmasters towards the cost of their voyage. He also secured a royal order that all missionaries should be episcopally ordained, licensed by the bishop of London, and be members of the vestry in their cure.

He was one of the founders of the Society for the Propagation of the Gospel in Foreign Parts. He died in 1713. It is fitting that one of his successors, the present bishop of London, will preach in Trinity Church at the forthcoming 250th anniversary of the granting of the royal charter.

²⁶King's Chapel, Boston.

²⁷D. Humphreys, *Historical Account of the S. P. G.*, 1730, p. 7.



THE RIGHT REVEREND HENRY COMPTON, D.D.
1632-July 7, 1713

The Ninety-second Bishop of London
1675-1713

**He was designated the First Rector of the Parish of Trinity Church in
the City of New York by King William III in the Parish Charter of 1796**



THE REVEREND WILLIAM VESEY, D.D.
October 10, 1674-July 11, 1746
Rector, 1697-1746

I. THE REVEREND WILLIAM VESEY, D. D.

The long drawn out conflict as to the choice of a minister to have the care of souls in New York between the *Town Vestry* and Governor Fletcher ended in 1696. On the 2nd of November the minutes of the vestry read:

"Wee ye Church Wardens and Vestry men . . . having read a Certificate under the hands of the Rev. Mr. Samuel Myles, Minister of ye Church of England in Boston, New England, and Mr. Gyles Dyer and Mr. Benjamin Mountfort, Church Wardens of ye said Church of the Learning and Education, of the Pious, Sober and Religious behaviour and conversation of Mr. William Veasey and of his often being a Communicant in the Receiving ye most holy Sacrament in the said Church have called the said Mr. William Veasey to officiate and have ye care of Souls in this City of New York."²⁸

And the record goes on:

"And ye said Mr. William Veasey being sent for, and acquainted with the Proceedings of this board did return them his hearty thanks for their great favour and affection shewed unto him, and assured them that he readily Accepted their Call, and would with all convenient Expedition Repair to England and Apply himself to the Lord Bishop of London, in order to be ordained according to the Liturgy of ye Church of England, and would return to his Church here by the first convenient opportunity."

Whereupon the vestry loaned Vesey ninety-five pounds toward the expenses of his journey, but required a bond.

Arriving in England, he received the degree of M. A. from Merton College, Oxford, and was ordered deacon by Compton, bishop of London, on July 25, 1697, and advanced to the priesthood on August 2nd.

On Vesey's return to New York, Bishop Compton wrote the vestry, saying:

"I do most heartily thank you for your choice you have made of Mr. Vesey to be your minister; for I take him to be a man every way capacitated to do your service by his ministry; therefore I have most gladly conferred Holy Orders upon him, and recommend him back to you for your favorable reception."

About 1712 the bishop appointed him commissary for New York.

²⁸Dix, *History of Trinity Parish*, Vol. I, p. 90.

Some idea of the state of the Church at that time may be gathered from a statement made by Vesey:

"In the year of our Lord 1697, I was ordained, at which time, besides this Church and the Chapel in the Fort, one church in Philadelphia, and one other in Boston, I don't remember to have heard of one building erected to the public worship of God on this northern continent of America, from Maryland, where the Church was established by a law of the Province, to the east-most bounds of Nova Scotia, which I believe in length is eight hundred miles."²⁹

Born at Braintree, Massachusetts, October 10, 1674, he was the son of William and Mary Vesey. His father was a well known Jacobite, and in after years the son was charged with being tarred by the same brush.

At the age of fifteen he entered Harvard. After his graduation, "not being of age to receive orders," he preached at Sag Harbor, Long Island. He then proceeded to Hempstead, Long Island, where he served as a lay reader, and studied under the direction of the Rev. Samuel Myles, minister of King's Chapel, Boston. In an unpublished letter Vesey said that "he preached three months in the Church at Boston at the request of Mr. Miles and the Church Wardens," and Sewall wrote in his diary of July 26, 1696: "Mr. Vesiy preach'd at the Ch. of Engl'd; had many Auditors."

More than passing notice must be taken of the fact that Vesey was charged by his enemies with being a dissenter, and that he entered the Church of England for material gain. This charge is discussed at length by Dix in the parish history, and is conclusively refuted.³⁰

His father was a church warden at Braintree and refused to pay taxes for the support of dissent. He contributed towards "erecting a church for God's worship in Boston according to the Constitution of the Church of England."

The testimony of Vesey himself is conclusive. He wrote:

"I have been a communicant of the Church of England ever since I was 15 years old, and after I had my degree in the College of New England, by advice of some of our Churches (not being of age to receive Orders) I preached 6 months at Sag and 2 years at Hempstead in this Province, where, I presume my Life and Doctrine were no disservice to our Church, and after 3 months in the Church at Boston, at the request of Mr. Miles and the Church Wardens, and then, being in the 24th year of my age, I was called, November 2nd, 1696, by the Church

²⁹*Ecclesiastical Records of the State of New York*, Vol. IV, p. 2882.

³⁰Dix, *History of Trinity Parish*, Vol. I, pp. 104ff.

Wardens and Vestry of the City of New York, to officiate as minister pursuant to an act of Assembly, as will appear by the inclosed minute of said Assembly and Vestry. Accordingly, I departed hence for England, there was honored by the University of Oxford with the degree of Master of Arts, July 12, 1696. Ordained Priest ye 2d of August following, and the same year I returned to the City of New York."²¹

On his return to New York, Vesey was inducted into the parish by Governor Benjamin Fletcher on Christmas Day, 1697. Trinity Church not being completed, the service was held in the Dutch Church, Garden Street, two of the subscribing witnesses being Dominie Henricus Selwyns of New York and Dominie Johannes Petrus Nucella, the Dutch minister at Kingston, New York. For the ensuing three months Selwyns and Vesey preached alternately in the Garden Street church, the former preaching in Dutch, the latter in English.

So began a notable rectorship covering a period of nearly fifty years. They were years of light and shade. He incurred the bitter enmity of Governor Bellomont who spared no effort to discredit Vesey with the English ecclesiastical authorities, saying: "For it cannot be thought that I will ever go to Church while that fellow continues Minister there."

In reply to a series of questions sent by the bishop of London in 1722, Vesey said: "The extent of my parish is 14 miles in length and in it are supposed to be 1600 Familys of English, Dutch and Jews." He reports also, "1362 Indian and Negro Slaves. . . . Many of them frequent our church and have been baptized, and some of them admitted to the Lord's Table." Services were held "every Sunday, holiday, Wednesday and Friday in the year . . . and on Sundays there is a great congregation. The Sacrament of the Lord's Supper is administered once in six weeks, the usual number of communicants is One hundred and upwards, but on the three great festivals, Christmas, Easter, & Whitsuntide, more than two hundred." The value of the living was a hundred and six pounds of New York money, near £100 sterling. There was no house or glebe, but he received £26 till the parish could provide him "a convenient dwelling."

An invaluable estimate of the value of Mr. Vesey's work has been preserved in a letter addressed to the S. P. G., by Colonel Caleb Heathcote, a vestryman of the parish. He writes:

"Mr. Vesey being settled in our Church, hath ever since continued with great Faithfulness in the Discharge of his duty. His Life and Conversation hath likewise been very regular, and

²¹This letter is in the *Letter Book* of the S. P. G., and in part is quoted by Dix, Vol. I, p. 105.

without the least Stain or Blemish, as to his Morals. He is not only a very excellent Preacher, but was careful never to mix in his Sermons, any Thing improper to be delivered out of the Pulpit. It is the good Providence of God, he is continued so long among us, for the thorough Settlement of the Church in this place. The Account I have given you of Mr. Veisy, is not grounded on Reports, having said nothing but what I very well know, and have observed from 16 or 17 years' Acquaintance with, and Knowledge of him."³²

As the years passed, the health of Mr. Vesey visibly failed. He attended his last vestry meeting on April 3, 1746, and died on July 11th. The regard in which he was held was fittingly expressed in a New York newspaper, which said:

"Fryday Morning Last (after a lingering Indisposition) Departed this Life, in the 72nd year of his age the Revd Mr. Commissary Vesey who was Rector of Trinity Church in this City from its first building in the year 1697 to the day of his death. During which time he conscientiously performed the great Dutys of his office with Unwearied Diligence and Uncommon Abilities to the Generall Satisfaction and applause of all; and as he had been a great Instrument in promoting the Building and Settlement of the Church (when there were but few of the Established Religion here) so by the Blessing of God upon his pious and Earnest Endeavors he had the satisfaction to see the Congregation from time to time Increase, and the Building enlarged and Beautified; and now at last the inward pleasure of leaving in peace and order one of the largest and finest Churches in America, with a very considerable congregation, who justly lament their almost Irreparable loss in him, who in his private life also was truly a good liver, of a grave, thoughtful, prudent and Discreet Disposition, yet very affable chearfull and Good Nature in his Conversation. A most Tender Affectionate Husband, a good indulgent Master, a faithful steady friend and Beneficient to all. His Corps was last Saturday Decently Interred in the Family Vault attended by several gentlemen of his Majesty's Council, most of the principal Magistrates, and Chiefest of all the Inhabitants, and as he always lived a faithful Soldier and Servant to his great Lord and Master so he in his sickness with great Patience, Resolution and Constancy of Mind, and in his last moments (sensible) Chearfully Resigned his soul into his hand who summoned him hence to receive the eulogy mentioned in the Gospell, 'Well done thou good and faithfull servant enter thou into the joy of thy lord.'"³³

³²Humphreys, *Historical Sketch of the S. P. G.*, pp. 203-04.

³³Quoted in Dix, *op. cit.*, I, pp. 231-232.

II. THE REV. HENRY BARCLAY, D. D.

The minutes of the vestry report the fact that on October 17, 1746, it was

"Resolved and order'd that the Rev. Mr. Henry Barclay . . . is hereby called as Rector of Trinity Church in this city and that this Board present the said Mr. Barclay to his Excellency the Governour and Desire he may be admitted and Instituted as Rector of and Inducted into the said Church."

Whereupon the governor issued a mandate to that effect. The record shows that he was inducted in the presence of Joseph Murray and Joseph Robinson, church wardens, on October 23, 1746, declaring his assent to the Articles of Religion and adding: "I do declare that I will conform to the liturgy of the Church of England, as it is now by Law established."

He was born in Albany, New York, in 1715, being the son of the Rev. Thomas Barclay, the first Episcopal minister in that city and the first rector of St. Peter's Church, in addition to which he was charged with the duty of instructing the Indians and the Negroes. In 1722, worn out with his manifold labors, his mind gave way, and he was confined in a dark room, leaving his wife and four children "reduced to extreme poverty."

Young Henry graduated from Yale College in 1734, and the following year was appointed catechist by the S. P. G. at Albany, where he learned the Mohawk language. In 1736 Lt. Gov. Clarke wrote the English board of trade, saying:

"This young man has applyed himself to the learning the Indian language has taught the Indian children to read and write and brought many others over to the Christian Religion, he is going to England to take orders and hopes to be employed by the Society for Propagating the Gospell as their missionary to the Indians, the thing deserves encouragement and I hope he will have it."

Henry was ordained in London January 30, 1738, and was appointed to Albany and to Fort Hunter to minister to the Mohawk Indians. In Albany his congregation numbered one hundred and eighty English; and he reported that in the Mohawk country were "five hundred Indians" under his care; that he had sixty English and fifty-eight Indian communicants; "and that the vice of intemperance among the Indians was greatly on the decrease." Two years later he added that "two or three

only" of the whole tribe remained unbaptized, and that he had opened a school for the young Mohawks.

When the work seemed most promising, it was abruptly arrested. In 1745, incited by the Jesuits, the French Indians came to an open rupture with the English, burned a frontier settlement, and took about one hundred prisoners. The country side was kept in a state of continual alarm, so much so, that the flourishing county of Albany "became a wilderness." Indian missionary work came to a standstill.

It was at this juncture that Mr. Barclay was called to the rectorship of Trinity Parish. He hesitated to arrive at a decision, writing:

"The melancholy situation I was in pressed me on the one hand to accept the kind offer in case they called me, whilst a sincere regard for the interest of religion amongst the heathen nations on the other hand kept me from determining nearly three months; when, finding no prospect of being serviceable to the Indians, amongst whom I could no longer reside with safety, I thought myself at liberty to leave them, and being presented to the rectory of Trinity Church, I am now agreeably settled in this place."

Mr. Barclay's ministry at Trinity commenced auspiciously. The following interesting announcement appeared in *The Post Boy* of December 18, 1749:

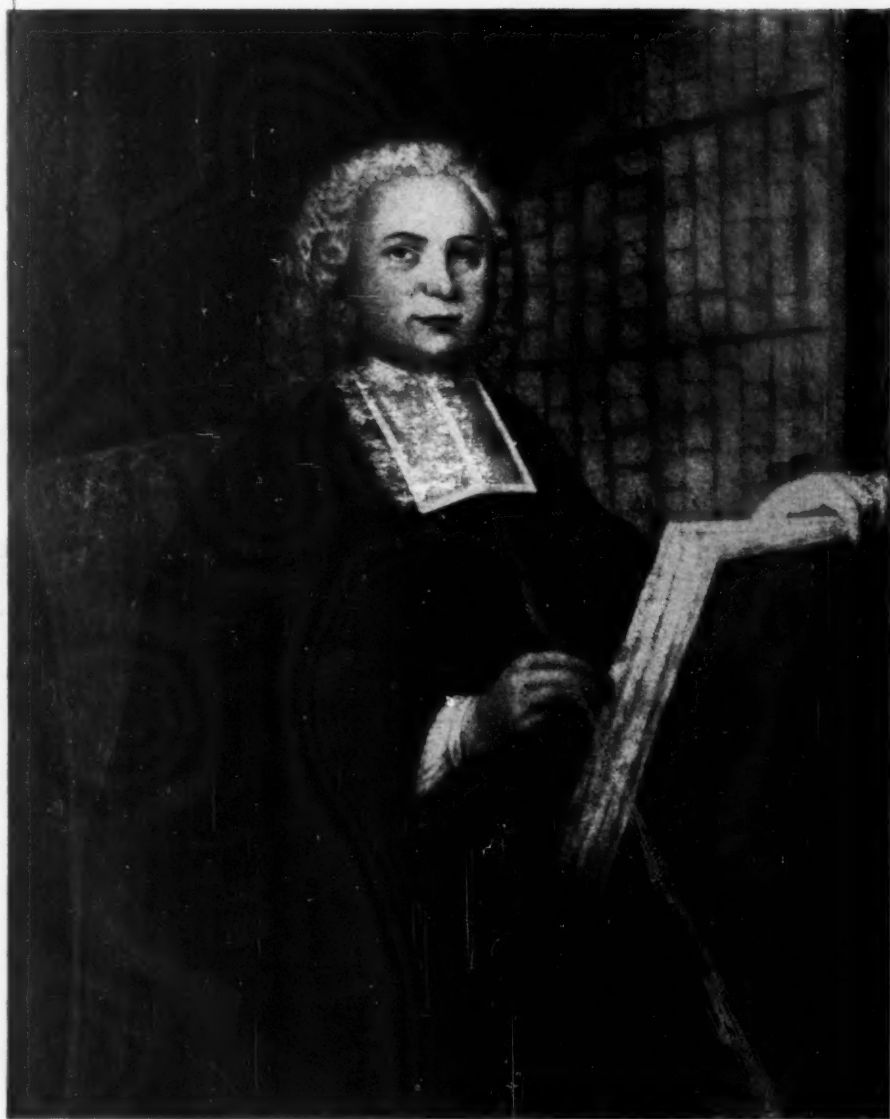
"On Tuesday Evening last, the Reverend Mr. Barclay, Rector of Trinity-Church in this City, was married to Miss Rutgers, daughter of the late Capt. Anthony Rutgers; and the next Evening his Assistant, the Reverend Mr. Auchmuty was married to Mrs. Tucker, Widow of the late Capt. Tucker; both ladies of great Merit and valuable Accomplishments."

The Rev. Samuel Auchmuty had been selected as assistant minister in 1748.

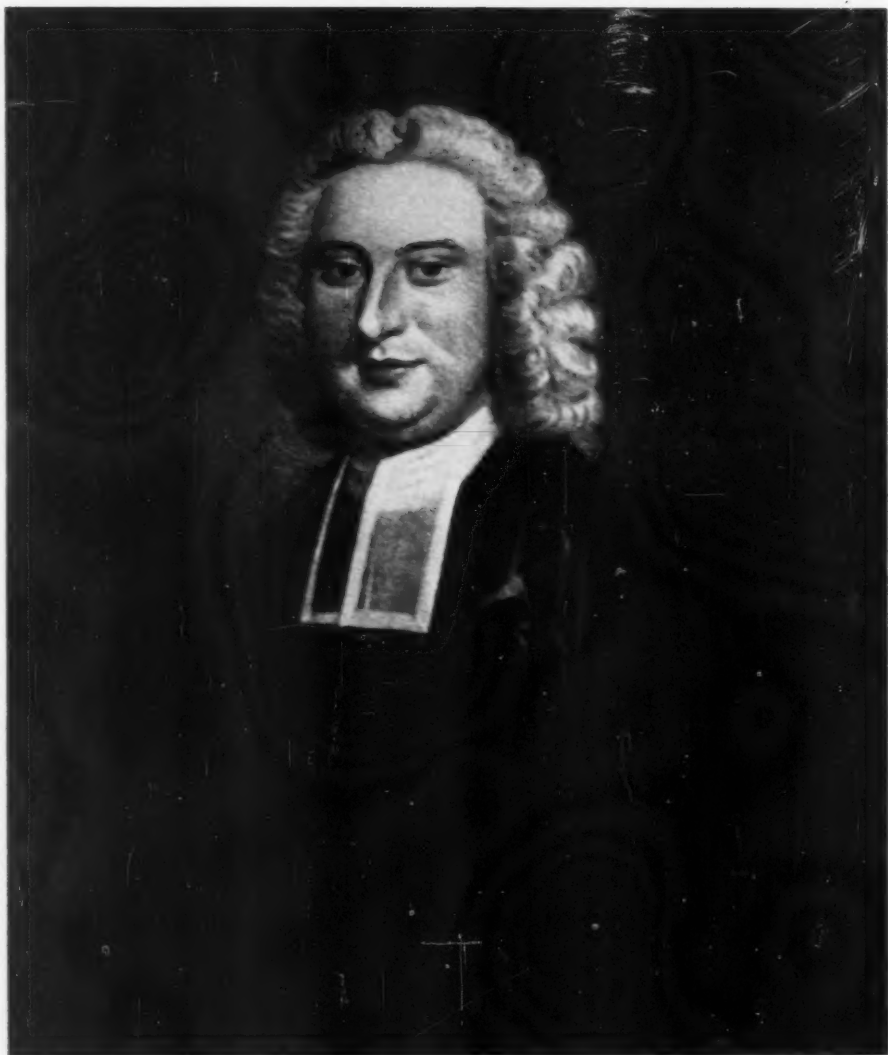
It was during the ministry of Mr. Barclay that St. George's Chapel was erected, and St. Paul's Chapel projected.

Dr. Barclay died on August 20, 1764. The following account appeared in the *Mercury* of the 27th following:

"Last Monday Morning, between three and four o'Clock, departed this life, in the 53rd Year of his Age, the Revd. Mr. HENRY BARCLAY, D. D., Rector of Trinity Church, in this City; And the Tuesday following, his Remains, attended by the Clergy of the several Denominations, the Gentlemen, and Chief Inhabitants of the City, preceded by the Charity Scholars, who sung a Psalm, suitable to the melancholy Occasion, were car-



THE REVEREND HENRY BARCLAY, D.D.
1711-August 20, 1764
Rector, 1746-1764



THE REVEREND SAMUEL AUCHMUTY, D.D.
January 26, 1722-March 4, 1777
Rector, 1764-1777

ried into Trinity Church, where an excellent Funeral Sermon, from Rev. xiv.13, was preached by the Rev. Mr. Auchmuty, to a prodigious large Audience, who were extremely affected with the pathetic and moving Manner in which they were addressed. The Service being over the Corpse was deposited in his Family Vault, in the Church Yard."

The account went on to say:

"During his Ministry, he was continually engaged in the Business of it, and with unwearied Diligence he performed every Duty, with Cheerfulness and Alacrity, till, by Degrees, his Health began to be impaired, by too great Care and Assiduity, in the Service of his Congregation, which, at last, put a final Period to his Life. He submitted to Death with such a Resignation and Fortitude of Mind, and with such a Calmness and Serenity of Temper, as bespeaks the genuine Characteristic of a Good Christian,—universal Charity and Benevolence, were his constant Pleasure and Delight: Those virtues accompanied such a gentleness of Manners, and Mildness of Disposition; joined with such a Sweetness of Converse, and Complacency of Temper, that it were difficult to say which of all his Graces appeared brightest in him: In fine, he was made by Nature, to be beloved, and, intitled, by Virtue, to be revered."

III. THE REV. SAMUEL AUCHMUTY, D. D.

At a meeting of the vestry held on August 28, 1764, it was unanimously "Resolved and Ordered that the Reverend Mr. Samuel Auchmuty be and he is hereby elected, called and Chosen to be Rector of Trinity Church in the place of the Reverend Doctor Henry Barclay late Rector, deceased." On the first day of September he was formally inducted by mandate of Cadwallader Colden, lieutenant-governor, and preached his first sermon "after my Induction to the Rectory" on the 9th.

He was born in Boston, Massachusetts, in 1721, being the son of Robert Auchmuty, a Scotsman, who was judge of the admiralty court, and died in 1750. Samuel graduated from Harvard in 1743, and four years later was ordained by the bishop of London.

In 1748 he was appointed assistant minister to Dr. Barclay and also catechist to the Negroes by the S. P. G., which paid half his stipend. When St. George's Chapel was opened, he became minister-in-charge. There he commenced a Friday lecture "for the instruction of both whites and blacks, and many of both sorts attended him." In this way began a lifelong interest in the spiritual welfare of the colored people. In August, 1748, he reported to the S. P. G.:

"Several of my black Catechumens make no small proficiency in the Christian Religion, & ye Number of ym increases—that he had baptized Five full grown Blacks, & at least Thirty infants, & have now several Adults preparing themselves for Baptism."

Two years later he noted:

"The Masters of the slaves in this place have also become more desirous than they used to be, to have their servants baptized, and instructed in the principles of our most holy religion."

And he went on to say that "not one single Black that had been admitted by him to the Holy Communion had turned out bad or been, in any shape, a disgrace to our holy Profession."

During Dr. Auchmuty's rectorship, St. Paul's Chapel, described in the newspapers as "esteemed one of the most elegant Edifices on the Continent," was opened for divine service, the rector preaching the sermon.

So the work proceeded until storm clouds gathered on the horizon. The dissenters in the city resented the fact that they were taxed for the support of a ministry they did not attend. A bill passed the Assembly remitting the tax, but was vetoed by the governor and council as "inconsistent with the law of England under which the Church was the only lawful ecclesiastical body."

Added to this, political developments were ominous for the Church. In 1774 New York established the provisional congress and appointed delegates to the Continental Congress meeting in Philadelphia. Events moved rapidly. Early in 1776 American troops appeared in the city and it was reported that "New York is in terror and confusion." Many loyalists fled, taking refuge in the country. An attempt was made to seize the person of the Rev. Myles Cooper, president of King's College, but he escaped to the shelter of the British ships in the harbor. The Declaration of Independence sounded the death knell of English rule; likewise that of the Church of England as an established Church in the American colonies.

The strain bore heavily on Dr. Auchmuty, who was in poor health, and with his family he spent the summer in New Brunswick, New Jersey, then occupied by the English troops. He left the care of the parish in the able hands of his senior assistant, the Rev. Charles Inglis. When Lord Howe regained possession of the city, Mr. Inglis reopened one of the churches and "solemnized divine service." All the inhabitants gladly attended, and "joy was lighted up in every countenance on the

restoration of public worship." Joy turned to grief when the great fire of September 21, 1776, swept the lower part of the city, destroying Trinity Church, the rectory, the charity school, and several hundred houses.

It was then that Dr. Auchmuty attempted to return to New York. Denied a pass through the American lines, he escaped, hiding in the woods. A vivid description of his experiences appeared in the abstract of the proceedings of the S. P. G. for 1777:

"The Society have been favoured with one letter from their faithful and much esteemed correspondent, the Rev. Dr. Auchmuty, dated New York, November 20, 1776, in which he acquaints them that upon his arrival at that once delightful, but now unhappy city, he found everything in great confusion. Upon searching the rubbish of his late venerable church, and his large and elegant house, he could find only a few trifles, of little or no value, except the church plate and his own. Providence having preserved him two chapels, he begins to have divine service again regularly carried on, after a suspension of near three months, and his people begin to flock in, so that they will soon be filled. The several churches in that city and the neighboring governments are converted to the worst of purposes, and the Society's missionaries are either in jail or sent back into the country. His wife and daughters are still in the hands of the rebels, and he knows not when he shall be able to obtain their freedom. The losses he has himself sustained by fire and cruel devastations amount already to £2,500 sterling, and to the loss sustained by his church to the amount of £25,000 sterling must be added also that of their quit rents, which the tenants, as they are burnt out, are unable to pay."³⁴

Almost immediately after his return Dr. Auchmuty preached in St. Paul's Chapel from Exodus xiv:13: "Fear ye not, stand still, and see the salvation of the Lord." He prefaced the sermon by saying:

"My dear Bn. Before I enter upon my discourse permit me to congratulate you upon your again enjoying the invaluable blessing of offering up your public prayers and praises to your merciful God agreeable to yr consciences, & the Duty and Loyalty you owe to the best of princes.

"When I reflect upon the dreadful scene of misery & Destruction this city & many of its inhabitants have undergone—when I reflect upon the banishment & cruel usage that many of his majys loyal subjects have suffered for some time past, my heart is filled with grief, the friendly Tear comes to my

³⁴Abstract of the Proceedings of the S. P. G., for 1777, pp. 69-70.

assistance & my stedfast trust & confidence in my God is my only comfort.

"Both my duty & my inclination prompted me to return to you, tho' at the risque of my life, & to participate in yr joy for yr deliverance from the cruel hands of your enimes. I have happily succeeded in my attempt & have once more the pleasure of seeing many of my much esteemed friends & parishioners (wd to God I could say the whole of them); for wh blessing I now return my most ardent & grateful thanks to my God & yr God."³⁵

On Tuesday, March 4, 1777, Dr. Auchmuty died at the early age of fifty-six. His death was thus announced in the columns of *The New York Gazette*:

"On Tuesday the fourth Instant, departed this Life, in the *fifty-sixth* Year of his Age, the Reverend SAMUEL AUCHMUTY, D. D., Rector of Trinity Church in this City,—a Gentleman greatly beloved and respected.

He was born at Boston in the Province of Massachusetts-Bay, and educated at the College of Cambridge, in the same Colony, where he took the usual Degrees in the liberal Arts. He devoted himself early to the sacred Ministry, and soon after his Ordination, was fixed as Assistant Minister of Trinity Church, and Catechist, in the year 1748; in which Stations he continued till 1764, when on the Death of the late worthy DR. BARCLAY, he was chosen *Rector*. About this time the Degree of *Doctor in Divinity* was conferred upon him by the University of Oxford. . . .

On his Death Bed, he behaved with that Patience, Calmness and Fortitude, which became a Christian, and which a well-grounded Hope of immortal Happiness inspires. . . .

His Remains were interred last Thursday in the Chancel of St. Paul's Church—a Church which was built under his Inspection and consecrated by him to the Service of Almighty God, and where he preached his last Sermon on Sunday, Feb. 23, two Days before he was seized by his last Illness."

In the course of the funeral sermon preached by Dr. Inglis, the preacher paid generous tribute to Dr. Auchmuty for his fidelity in the ministerial office, and added: "Unshaken in his loyalty to our gracious Sovereign, and his Attachment to our happy Constitution, he spurned the Voice of popular Applause, where Conscience forbid him to approve of it."³⁶

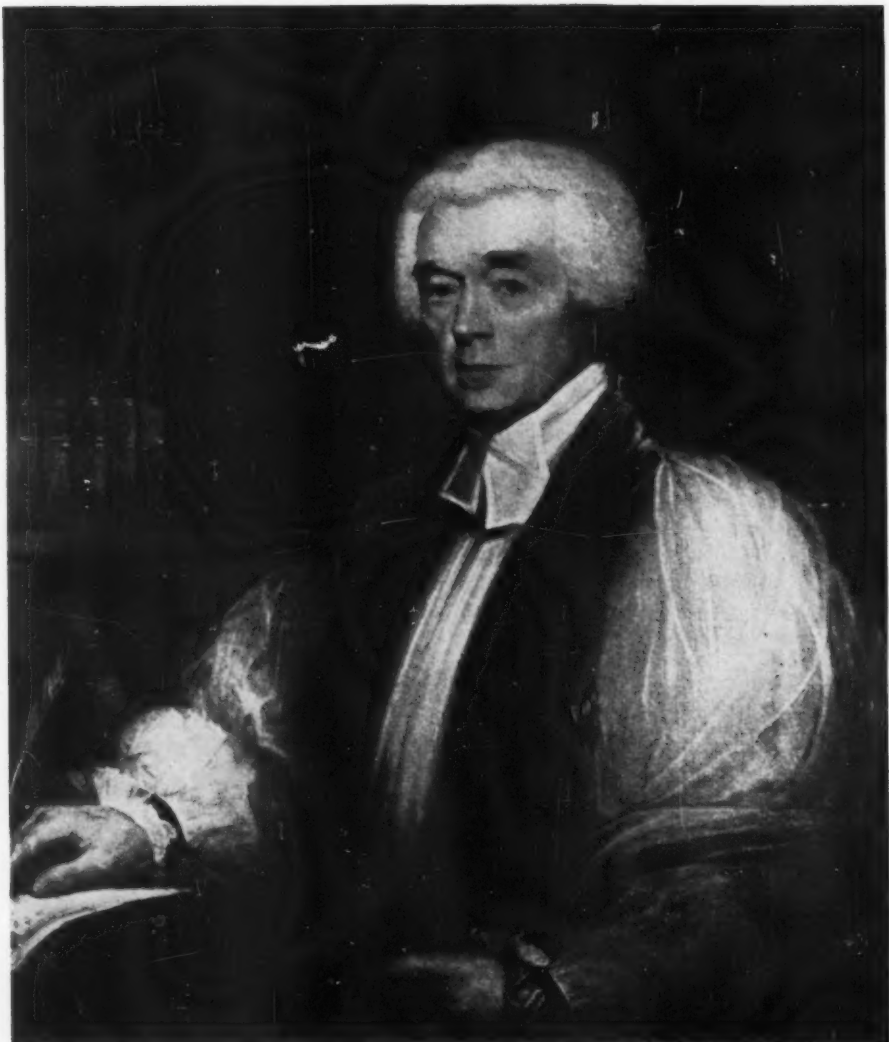
³⁵Dix, *History of Trinity Parish*, Vol. I, p. 398.

³⁶"A Sermon on Philip. iii:20, 21. Occasioned by the death of Samuel Auchmuty, D. D., rector of Trinity Church, New York. Preached March 9, 1777, by Charles Inglis, A. M."

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THE REVEREND CHARLES INGLIS, D.D.
1734-February 24, 1816
Rector, 1777-1783
First Bishop of Nova Scotia
1787-1816

IV. THE REV. CHARLES INGLIS, D. D.

Writing under date of March, 1777, to the S. P. G., to inform the Society of the death of Dr. Auchmuty, the church wardens and vestrymen said:

"As soon as decency permitted, the Church Wardens and a majority of the Vestry, agreeable to their charter, from the experience they have had for several years of the merit of the Reverend Charles Inglis, unanimously chose him to succeed Doctor Auchmuty, as a clergyman universally esteemed, as well for his exemplary life, as other abilities requisite to fill that public and important station. We are of opinion, had he not been in the line of succession as Assistant Minister to Doctor Auchmuty, we could not have made a better choice."

The choice commended itself to the newly appointed bishop of London, who wrote, saying:

"I highly applaud . . . your choice of the Reverend Mr. Charles Inglis to succeed the late worthy Dr. Auchmuty in the Rectory of Trinity Church, New York, by which choice you have done yourselves great honour, and most effectually provided for the welfare and interest of your Church and Congregation; as I know Mr. Inglis to be a person of the most eminent abilities, of great judgment, integrity and piety of unshaken Loyalty and firm perseverance in his duty; as he has fully shown by his late exemplary behaviour in the severest trials, by which he has merited the highest honours which his country has to bestow upon him."³⁷

Mr. Inglis was duly inducted into the rectorship on the day of his election. After taking the customary oaths he was conducted to the ruins of the church, and, placing his hands on the blackened walls, was inducted by Elias Desbrosses, one of the church wardens.

The third son of the Rev. Archibald Inglis, a presbyter of the Irish Church, he was born in Ireland in 1733, emigrated to America and on his arrival taught school at Lancaster, Pennsylvania, from 1755 to 1758. Deciding to enter the ministry, he was ordained by the bishop of London in 1759.

He was appointed S. P. G. missionary at Dover, Delaware, the whole county of Kent being included in his mission. There he labored with great success until he was called to be assistant minister in Trinity Parish in 1764. For family reasons he declined the call, but it being

³⁷Berrian, *Historical Sketch of Trinity Church*, p. 153.

renewed the following year, it was accepted, and he entered on his work at Trinity on June 7, 1765.

It has already been noted that the care of the parish was entrusted to him during the absence of Dr. Auchmuty. It was a difficult period. But on October 31, 1776, he reported to the S. P. G.:

"I have the pleasure to assure you that all the Society's Missionaries in New Jersey, Connecticut . . . have proved themselves faithful, loyal Subjects in these trying Times; & have to the utmost of their Power opposed the Spirit of Disaffection & Rebellion which has involved this Continent in the greatest Calamities . . . & although their joint Endeavors could not wholly prevent the Rebellion, yet they checked it considerably for some Time, & prevented many thousands from plunging into it, who otherwise would certainly have done so."³⁸

Inglis himself, who was a strong loyalist, was a marked man. About the middle of April, 1776, General Washington and his army arrived in New York. Inglis thus described his encounter with the general:³⁹

"Soon after Washington's Arrival, he attended our Church; but on the Sunday Morning, before Divine Service began, one of the Rebel Generals called at the Rector's House (supposing the latter [Dr. Auchmuty] was in Town), & not finding him, left Word that he 'came to inform the Rector that General Washington would be at Church, & would be glad if the violent Prayers for the King & Royal Family were omitted.' This Message was brought to me, & as You may suppose, I paid no Regard to it. On seeing that General not long after, I remonstrated against the Unreasonableness of his Request, which he must know the Clergy could not comply with; & told him further—'That it was in his Power to shut up our Churches; but by no means in his Power to make the Clergy depart from their Duty.' This Declaration drew from him an awkward Apology for his Conduct, which I believe was not authorised by Washington. Such Incidents would not be worth mentioning unless to give those who are at a Distance a better idea of the Spirit of the Times."

In the same letter, Inglis states that "the Mortifications & Alarms which the Clergy met with, were innumerable. I have frequently heard myself called a *Tory & Traitor to my Country*, as I passed the Streets, & Epithets joined to each which Decency forbids me to set down. Violent threats were thrown out against us, in Case the King were any longer prayed for."

³⁸J. W. Lydekker, *The Life and Letters of Charles Inglis* (London, 1936), pp. 156-172, for the letter in full.

³⁹*Ibid.*, p. 163.

"One Sunday when I was Officiating, & had proceeded some Length in the Service, a Company of about one hundred armed Rebels marched in the Church, with Drums beating, & Fifes playing—their Guns loaded & Bayonets fixed, as if going to Battle. The Congregation was thrown into the utmost Terror, & several Women fainted, expecting a Massacre was intended. I took no Notice of this, & went on with the Service; only exerted my Voice, which was in some Measure drowned by the Noise & Tumult. The Rebels stood thus in the Aile for near fifteen Minutes; till being asked into the Pews by the Sexton, they complied. Still however the People expected that when the Collects for the King & Royal Family were read, I should be fired at, as Menaces to that Purpose had been frequently flung out—the Matter however passed over without any Accident. Nothing of this Kind happened before or since, which made it more remarkable. I was afterwards assured that something hostile & violent was intended; but He that 'stills the Raging of the Sea & Madness of the People,' overruled their Purpose, whatever it was."

When the Declaration of Independence was signed, Inglis felt constrained to close the churches; but he consulted such of the vestry as were in town and others of the congregation. "They were all unanimous for shutting up the Churches." Soon after, "Several Rebel Officers sent to me for the Keys of the Churches that their Chaplains might preach in them." He "peremptorily refused"; and took the keys into his own hands lest the sextons should "be tampered with"; for, he added, "I could not bear the Thought that their Seditious and rebellious Effusions should be poured out in our Churches."

When the British occupied New York, Inglis opened the churches and struggled on through the rest of the war. But his position became increasingly intolerable. The New York provincial assembly had passed a bill of attainder, which named both Inglis and his wife, and which meant the death penalty if they were captured. His estates were confiscated and sold. No reasonable course was open to him except to leave when the British troops left.

At a meeting of the vestry held on November 1, 1783, a communication was read from Dr. Inglis stating "that his private affairs rendered it necessary for him to remove from the city; that he was desirous to resign the rectorship of the parish on that account, and that he tendered to them, then and there, such resignation." The resignation was accepted. He preached his farewell sermon in St. Paul's Chapel, taking as his text 2 Cor. xiii:11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you." The "Advertisement" prefixed to the sermon read:

"Being attainted and proscribed, and his estate confiscated by the Legislature of the State of New York, on account of his loyalty and attachment to the British Government, he was under a necessity, when the King's troops were withdrawn from New York, of resigning his parish, which contained three large, respectable congregations, with whom he had lived for almost eighteen years in the greatest harmony and mutual good will."⁴⁰

Under these circumstances he obtained leave from the S. P. G. to go to Nova Scotia, where thirty thousand loyalists had taken refuge, and in January, 1784, reached London. On Sunday, August 12, 1787, Dr. Inglis was consecrated bishop of Nova Scotia in Lambeth Palace Chapel, by the archbishop of Canterbury and the bishops of Rochester and Chester. His vast jurisdiction covered the whole of British North America. He died at Halifax, February 24, 1816, in the eighty-second year of his age, the fifty-eighth of his ministry, and the twenty-ninth of his episcopate, and was buried under the chancel of St. Paul's Church, Halifax. It is of more than passing interest to note that he was the first colonial bishop of the Church of England. His monument pays tribute to his "Sound Learning and Fervent Piety, directed by Zeal according to Knowledge, and supported by Fortitude unshaken amidst the peculiar trials."

V. REV. SAMUEL PROVOOST, D. D.

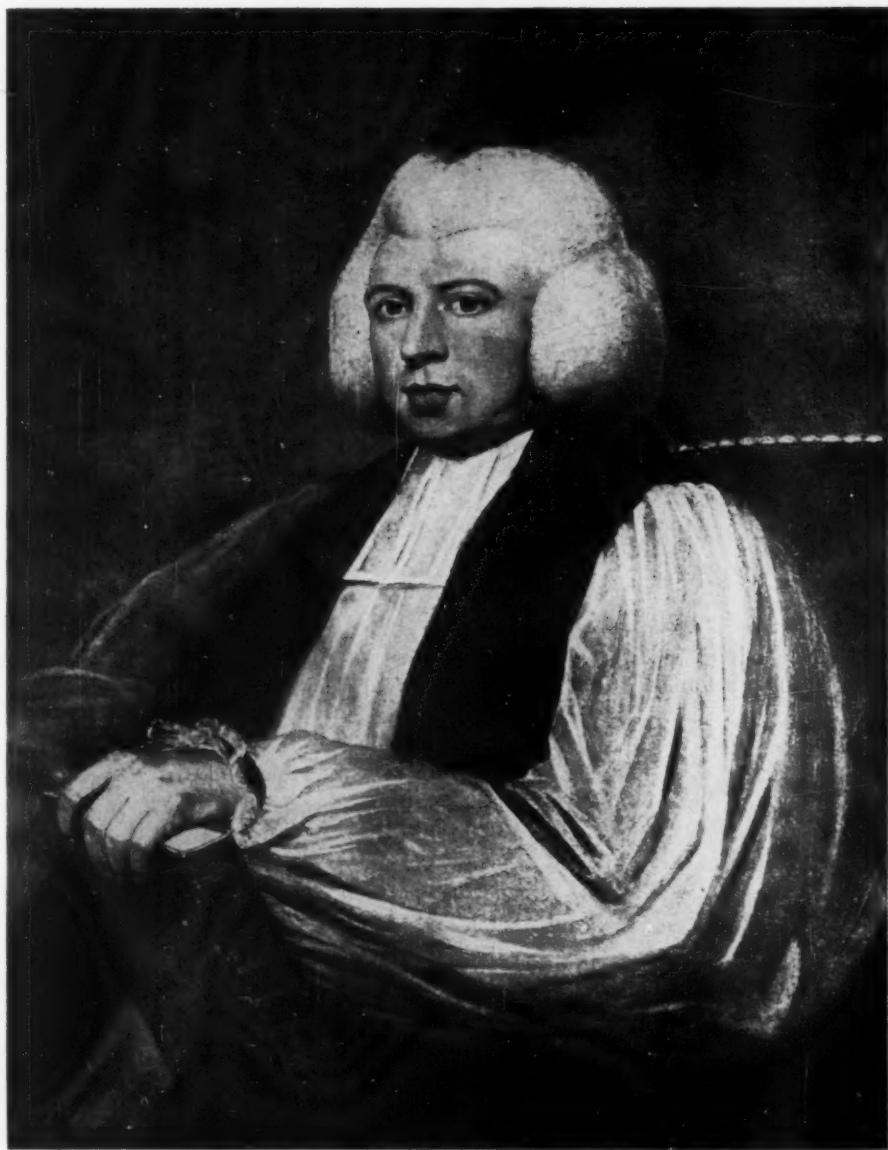
Dr. Provoost, born in New York City, February 26, 1742, was the son of John and Eve (Rutgers) Provoost, and a descendant of William Provoost, a Huguenot, who escaped from France and settled in Manhattan in 1634. He graduated from King's College, which occupied a frame building in Trinity Churchyard, in the first graduating class.

Later he went to England and entered as a fellow-commoner at St. Peter's College, Cambridge University, where he had the famous Dr. Jebb as private tutor. In 1765 he wrote his father, saying:

"I can get my degree and Commendamus here whenever I please; nothing but my being too young for orders could prevent my returning home next summer."

Although his parents were members of the Dutch Reformed Church, and he himself had been baptized by Dominie Dubois, he had determined to enter the ministry of the Anglican Church. Probably he had been led to take this step by the influence of Rev. Dr. Samuel Johnson, who was president of King's College when Provoost was a student. On

⁴⁰A Farewell Sermon. Preached at St. George's and St. Paul's Chapels in the City of New York, October 26, 1783. By Charles Inglis, rector of the Parish of Trinity-Church in the City of New York.



[THE REVEREND SAMUEL PROVOOST, D.D.
March 11, 1742-September 6, 1815
Rector, 1784-1800
First Bishop of New York
1787-1815

February 23, 1766, he was ordered deacon by Dr. Richard Terrick, bishop of London, and on March 23 was advanced to the priesthood by Dr. Edmund Kean, bishop of Chester.

On the 23rd of December he was appointed an assistant minister of Trinity Parish "to officiate in his turn at the several Churches on the Lord's Day and at Prayers on Week Days when requested by the Rector." His stipend was £200 per annum. When he returned from a visit to Ireland in 1769, he encountered personal difficulties in the parish. The difficulties were twofold—theological and political.

He was not an attractive preacher. President Duer, of Columbia, wrote:

"As a preacher he was not so happy. Although his enunciation was distinct as well as forcible, yet his sermons were delivered so emphatically—*ore rotundo*, that the exertion this induced, together with his plethoric habit, rendered the public services of the Church tedious and laborious to himself and his hearers."⁴¹

A lay contemporary said of him:

"He did not belong to the straitest sect of theologians, nor was his religion characterized by any great fervor; both his theology and his standard of Christian character were probably about the same as generally prevailed in the Established Church of England at that day."⁴²

Three years after his ordination Methodism invaded America, and the John Street Methodist Chapel was opened in New York. The fiery preaching of the early Methodist preachers started a revival in the city which carried on the flaming evangelism of George Whitefield. This development so disturbed Provoost that he went to the other extreme, to the dismay of some of his congregation. He wrote:

"I should think my situation perfectly agreeable, if it were not for the bigotry and enthusiasm that generally prevail here among people of all denominations. Even the Church, particularly the lower members of it, is not free from the general infection. As I found this to be the case, I made it a point to preach the plain doctrine of religion and morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by those people, that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation, placing such unbounded confidence in the merits of Christ as to think their

⁴¹Duer, *Reminiscences of an old New Yorker*, p. 16.

⁴²Sprague, *Annals of the American Pulpit*, Vol. V, p. 244.

own endeavors quite unnecessary, and not in the least available to salvation; and consigning to everlasting destruction all who happen to differ from them in the most trivial matters. I was, however, happy enough to be supported by many of the principal persons in New York."⁴³

The other difficulty Provoost encountered was political. He was an ardent Whig sympathizer, while his clerical colleagues in the parish and a majority of the laymen were loyalists. Long before the War of the Revolution the feeling against England was gathering momentum, and he gave it his unreserved support both in public and private.

In 1769 a motion was made in the vestry to dispense with his services on the ground of "the insufficiency of the Corporation funds to support him." But it was later resolved "that Mr. Provoost be continued, and paid by what can be raised by subscription only." A committee was appointed to collect subscriptions. The effort failed, and the committee reported that "they were discouraged from prosecuting said subscriptions."

Provoost read the handwriting on the wall, and resigned his position as assistant minister on May 21, 1771.

He retired to a small farm at East Camp, Dutchess County, where he remained for fourteen years. There he resumed his favorite study of botany. He has been reproached that "when souls were famishing and perishing for the bread of life, he could find it in his heart to spend his days and years in study, withdrawn from all ministerial duty, at his country seat on the Hudson." There is no truth in such a statement. The opportunities for ministerial work were limited. There were only three episcopal churches in the county—Fishkill, St. Philip's-in-the-Highlands, and Poughkeepsie. Of these, St. Philip's was closed during the war, and Fishkill was in a neglected condition and unfit for use. But on Christmas Day, 1774, he preached the opening sermon at Christ Church, Poughkeepsie, and records preaching at Albany, Catskill, and Hudson.

It should further be remembered that the years at East Camp were marked by poverty. In a letter to a trusted friend he wrote:

"I have no salary or income of any kind; the estate which formerly supported me having been in the hands of the enemy ever since they took possession of New York. The place on which I live is so far from maintaining my family, that I am now in debt for the greatest part of the wheat they have consumed since the beginning of the war. Besides selling part of my furniture, &c., and running in debt for various necessities, I have from time to time borrowed money of my friends

⁴³Dix, *History of Trinity Parish*, Vol. II, p. 36.

to considerable amount. My mother and family are refugees from the city, and nearly in the same situation with myself; and I am prevented by the Constitution of the State, and canons of the Church, from entering into any secular employment."⁴⁴

He declined all offers of preferment in the Church. Called as rector of St. Michael's, Charleston, South Carolina, and King's Chapel, Boston, Massachusetts, he notified both parishes that "I formed a resolution never to accept of any preferment during the present contest." He likewise declined his election to serve as chaplain to the first constitutional convention of the state of New York.

After the declaration of peace, Provoost returned to New York to find that Benjamin Moore had been elected rector of Trinity Parish. The Whig Episcopalians of the parish rallied around Provoost, charging that the vestry electing Moore had no legal standing. We cannot enter into the detailed story. Suffice to say that on January 13, 1784, Samuel Provoost was elected rector of Trinity.

At a meeting of the convention of the diocese of New York held June 14, 1786, it was resolved that "the Rev. Mr. Provoost be recommended for Episcopal consecration." He sailed for London with the Rev. Dr. William White, bishop-elect for Pennsylvania, and on the 4th of February, 1787, both were consecrated in the chapel of Lambeth Palace by the archbishop of Canterbury, the archbishop of York, the bishop of Peterborough and the bishop of Bath and Wells.

It was noted by a correspondent of a London paper:

"The American bishops do not take the style and title of Lord, or Lordship. According to their own request, they are directed to as Right Rev. Doctor, Bishop of &c., and addressed in the same style; neither have they yet submitted to the old hackneyed term, Father in God. Episcopacy is admitted in America, but it is simplified according to the original intention as much as possible."

On his return to New York Bishop Provoost held his first ordination in St. George's Chapel, ordering as deacons Richard Channing Moore (later bishop of Virginia) and Joseph G. Bend, who afterwards became rector of St. Paul's Church, Baltimore. His first confirmation was held in St. Paul's Chapel, when three hundred were confirmed. It is recorded that many were aged persons, some of them more than ninety years of age. An eye-witness said that "she distinctly recollects two aged ladies led up to the altar by their colored servants,

⁴⁴Norton, *Life of Bishop Provoost*, pp. 44-5.

who waited aside until the rite was performed, and then led their mistresses back to their pews."

As chaplain to the United States Senate, Bishop Provoost officiated at the religious service connected with the inauguration of General George Washington as president of the republic. He likewise laid the cornerstone of the new Trinity Church, which he consecrated on March 25, 1790.

In his later years Bishop Provoost was overtaken by domestic troubles. In August, 1799, his wife died, and there were other sorrows too intimate for mention.

On the 2nd of December, 1800, the bishop formally presented his resignation as rector of Trinity Parish. The resignation was accepted, and a pension of \$1,000 was granted to him.

Under date of September 7, 1801, Bishop Provoost addressed the following letter to Bishop White:

"RIGHT REV. AND DEAR SIR,

I think it my duty to request that, as President of the House of Bishops, you will inform that venerable body, that, induced by ill health, and some melancholy occurrences in my family, and an ardent wish to retire from all public employment, I resigned at the last meeting of our Church Convention, my jurisdiction as Bishop of the Protestant Episcopal Church in the state of New York.

I am with great regard, dear and right rev. Sir,

Your affectionate brother,

SAMUEL PROVOOST."

This was the first time in the history of the American Church that any bishop had resigned his jurisdiction, and the House of Bishops was reluctant to establish a precedent. They only did so with the explicit provision that any person consecrated to fill the vacancy would be regarded "as assistant or co-adjutor bishop during Bishop Provoost's life."

The remaining years of Bishop Provoost's life were spent in strict retirement in New York, he only once intervening in the work of the diocese. He died at his home, No. 261 Greenwich Street, on September 6, 1815, in the 73rd year of his age, and was buried in Trinity cemetery. A vast number of people attended his funeral.

A fine classical scholar, he knew his Hebrew, Greek and Latin, and could converse freely in Italian, French and German. Dr. Duer described him thus:

"Devout, without ostentation, stately without pride, dignified without austerity, he commanded the respect and esteem

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THE REVEREND BENJAMIN MOORE, D.D.
October 5, 1748-February 27, 1816
Rector, 1800-1816
Bishop Coadjutor of New York, 1801-1815
Second Bishop of New York, 1815-1816

both of his clergy and the people—and he won the friendship and affections of all admitted to his intimacy. . . . Besides being a learned and sound divine, he was a polite scholar and accomplished gentleman.”

Dr. Dix writes:

“The trusted friend of Washington, John Adams, Jay, Hamilton, Livingstone, and Duane, he was able to guide the fortunes of the American Church in a period of great perplexity into a safe harbor of prosperity.

“To his personal influence and popularity as the ‘Patriot Bishop’ was largely due the overruling of the determination of the Legislature to confiscate the property of the Corporation. To that fact also may be traced the commanding influence which the Church had during his Rectorship in New York. The old distrust of it as a ‘piece of baggage left behind them by the British troops’ had died out, and instead of that distrust, and almost hate, there had sprung up in American hearts a love and veneration for their Church as an American institution.”⁴⁵

VI. THE REV. BENJAMIN MOORE, D. D.

Dr. Moore’s entire ministry was spent in Trinity Parish, he having been elected assistant minister two years before the Declaration of Independence.

Born at Newtown, Long Island, October 5, 1748, he was the son of Samuel and Sarah (Fish) Moore. After attending school at New Haven, he graduated from King’s College in 1768, studying theology under the direction of Dr. Auchmuty, and serving as tutor in Latin and Greek to the sons of gentlemen in the City.

In 1774 he sailed for England and was ordered deacon June 24, 1774, by Richard Terrick, bishop of London and priest by the same bishop on June 29th. It may be noted that he was the last minister in New York to obtain English orders.

In 1778 he married Charity Clarke, who inherited a tract of land reaching from West 19th to West 24th Streets and from 8th Avenue to the river. Later a portion of this land was given by his son, Clement, for the erection of the first buildings of the General Theological Seminary upon its present site.

He proved to be a popular preacher, it being said “that his voice was so clear and musical that every syllable could be heard in the most remote part of the church.” As the term was then understood, he ranked as a high churchman.

He was intimately connected with Columbia (formerly King’s)

⁴⁵Dix, *History of Trinity Parish*, Vol. II, p. 176.

College all his life. After the flight of Myles Cooper, Moore was chosen president *pro tem*, and on the reorganization of the college, he was elected professor of rhetoric and logic. From December 31, 1801, to 1811 he served as president of the college.

When Dr. Inglis resigned the rectorship in 1783, it is recorded that "the Reverend Mr. B. Moore be, and he is hereby elected and chosen to succeed the said Reverend Doctor Inglis as rector of Trinity Church, in the parish aforesaid." This was in accord with the tradition of the parish to elect the assistant minister as the rector when a vacancy occurred. He accepted the election.

In this case, however, politics intervened. Benjamin Moore was a loyalist, though he had never taken an active part in political concerns. But there was a group of parishioners calling themselves "Whig Episcopalians," who protested the election, declaring "that the late nomination to the rectorship was improper and unwarrantable." They did not challenge Moore's general fitness for the position, nor his character. Their objection was based upon what they charged to be "his avowed sympathies with the British cause, and his dislike of the new government." The full story is set forth by Dr. Dix.⁴⁶

These whig Episcopalians invited Samuel Provoost to return to the city and under date of February 5, 1784, addressed the following letter to Moore:

"Reverend Sir,

The Reverend Mr. Provoost has been pleased in compliance with our Invitation, to take charge of the Episcopal Churches in this City, and we have delivered him the Keys.

We by no means wish to abridge your usefulness in a Congregation where you have many friends. The object of this Letter is only to apprise you that Mr. Provoost in future will have the direction in the same manner as it was exercised by former Rectors.

We are Reverend Sir,

Your most humble Servts.

(Signed) JAS. DUANE
WM. DUER
LEWIS MORRIS
DANL. DUNSCOMB
WM. BEDLOW
JOHN RUTHERFORD,

In a calm and dignified reply, Moore wrote in part:

"Not being permitted to go into the Church but under the direction of the Rev. Mr. Provoost, and not being inclined to

⁴⁶*History of Trinity Parish*, Vol. II, Chapter I.

do anything that may be construed into an implied acknowledgment that my Claim to the Rectorship is annulled, I shall beg leave, for the present, to decline officiating in the Churches until Some further *legal* Provision is made."

One is happy to state that, on the nomination of Bishop Provoost himself, Dr. Moore was unanimously elected rector of Trinity Parish in 1800.

In 1801 he was unanimously elected bishop of the diocese of New York and was consecrated in St. Michael's Church, Trenton, New Jersey, on September 11, 1801, by Bishops William White, Thomas J. Claggett and Abraham Jarvis. The event is chronicled in the *Commercial Advertiser* as follows:

"Tuesday the Right Rev. Bishop Moore, D. D., returned to this city from Trenton, after receiving Episcopal Consecration . . . to which sacred office he had been unanimously elected by both Clergy and Laity in the convention of the Episcopal Church, in the State of New York. . . . From the well known talents, zeal and activity of Bishop Moore, and the harmony and unanimity which prevailed among all the Delegates from the different parts of the State, the members of the Church may indulge the pleasures of hope, that as the sphere of his influence is now very considerably extended, the most happy consequences will result to every congregation in her communion, by the blessings of God upon his pious labours."⁴⁷

When he began his episcopate there were twenty-eight clergy in the diocese. New York City had Trinity Church, with the chapels of St. George and St. Paul; *St. Esprit* (the French church), St. Mark's in the Bowery and St. Andrew's, Staten Island. Christ Church was admitted into union, and in his time there were added St. Michael's, Bloomingdale, St. Stephen's, Grace Church and St. James', Hamilton Square, together with St. Ann's, Brooklyn. The Lutheran congregation of Zion conformed to the Church, and St. John's Chapel was built and consecrated. Other parishes to the north of the city were established.

In 1811 he was stricken with paralysis and for the rest of his life was confined to his room until his death, February 27, 1816, in his 66th year. Asking for the election of an assistant bishop, the choice fell upon the Rev. John Henry Hobart.

Preaching the funeral sermon Bishop Hobart said in part:

"He lives in the memory of his virtues. He was unaffected in his temper, in his actions, in his every look and gesture. Simplicity, which throws such a charm over talents, such a

⁴⁷*Commercial Advertiser*, September 14, 1801.

lustre over station, and even a celestial loveliness over piety itself, gave its coloring to the talents, the station and piety of our venerable father.

"People of the congregation! . . . you have not forgotten that voice of sweetness and melody, yet of gravity and solemnity with which he excited while he chastened your devotion; nor that evangelical eloquence, gentle as the dew of Hermon."⁴⁸

VII. THE REV. JOHN HENRY HOBART, D. D.

One of the last acts of Bishop Provoost before resigning the rectorship of Trinity Church was to nominate the Rev. John Henry Hobart, then a deacon serving at St. George's Church, Hempstead, Long Island, as an assistant minister of Trinity Church.

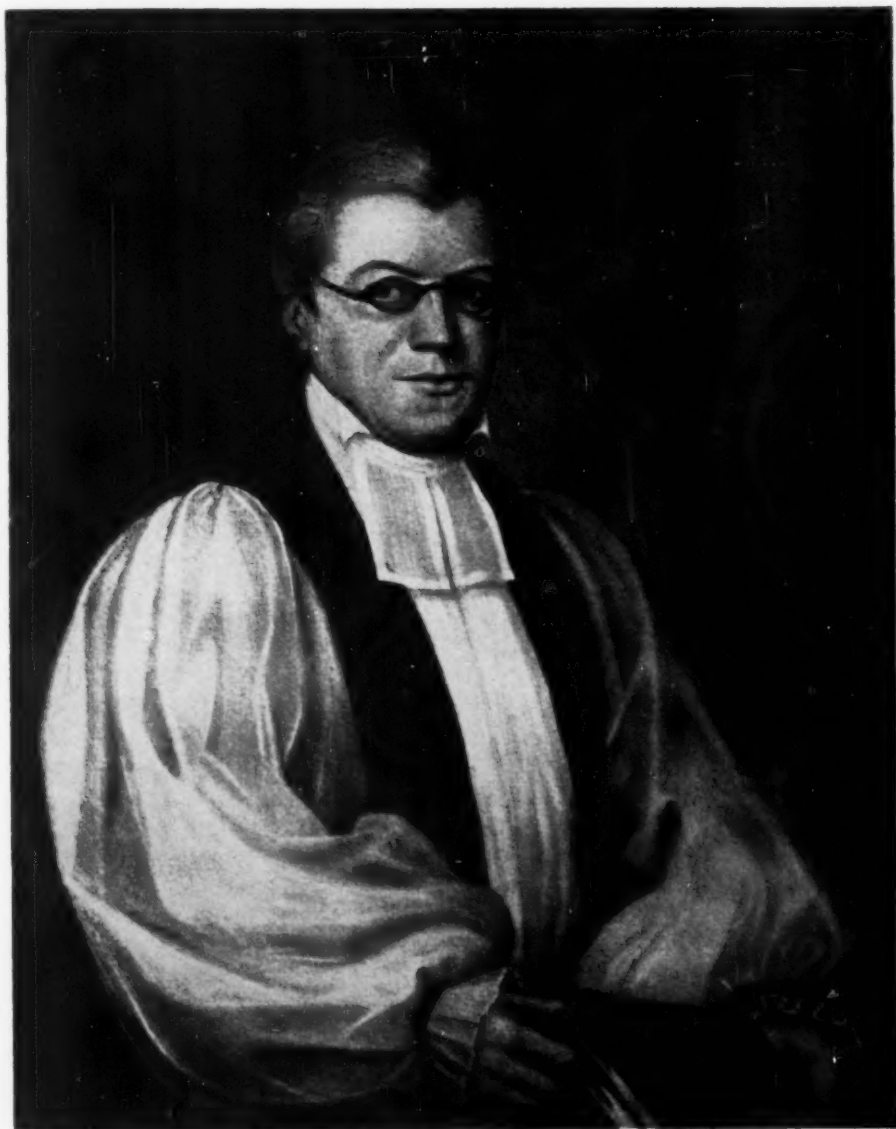
Born in Philadelphia September 14, 1775, he was the youngest son of Captain Enoch and Hannah (Pratt) Hobart, a West Indian merchant known in Philadelphia as the "honest Yankee." On his father's side, John Henry came of good New England stock. He was a descendant of the Rev. Peter Hobart, graduate of Cambridge University, who was ordained by the bishop of Norwich in 1627. A puritan by conviction, he migrated to America, settling at Hingham, Massachusetts, in 1635, becoming minister of the church there. He was described by Governor Winthrop as "a bold man and would speak his mind to the people."

At a later period some of the Hobarts attached themselves to the Church, both John Henry's parents being members of Christ Church, Philadelphia. He was baptized and confirmed by Bishop White. He spent three years at the University of Pennsylvania, going on to the College of New Jersey (Princeton), entering the junior class. After graduation he entered for a short time into business, and in 1794 returned to Princeton as tutor.

He was ordered deacon in Christ Church, Philadelphia, on June 3, 1798, and was put in charge of Trinity Church, Oxford, and All Saints', Perkiomen, Pennsylvania, where, it was said, "his talents (were) greatly esteemed, and his person greatly beloved." He then took temporary charge of Christ Church, New Brunswick, New Jersey, where he married Mary Goodin, daughter of the Rev. Thomas Bradbury Chandler, of Elizabeth Town, New Jersey.

In 1800 he removed to St. George's, Hempstead, Long Island, at a salary of £150, with "as much firewood as he thought necessary and a suitable barn." Though yet a deacon, he became secretary of the House of Bishops at the General Convention of 1799, and the following

⁴⁸*Centennial History of the Diocese of New York*, p. 147.



THE REVEREND JOHN HENRY HOBART, D.D.
September 14, 1775-September 12, 1830
Rector, 1816-1830
Assistant Bishop of New York, 1811-1816
Third Bishop of New York, 1816-1830

year declined a call to the rectorship of St. Mark's in the Bowery, New York.

As has been noted he was called to be an assistant minister in Trinity parish at a stipend of £500.

On May 15, 1811, Hobart was elected assistant bishop of New York, and was consecrated on May 29th following.

The election gave rise to a bitter and unfortunate controversy.⁴⁹ The Rev. Cave Jones, a colleague in Trinity Parish, arraigned Hobart as temperamentally unfit for the episcopate in a pamphlet entitled, *A Solemn Appeal to the Church*. Great excitement ensued and the diocese was sharply divided. The matter went to a board of arbitration, which recommended that Jones be relieved of his duties as assistant minister. This verdict Jones refused to accept. Whereupon Bishop Hobart reported to the convention of 1812:

"Agreeably to the requisitions of the canon . . . the Rev. Cave Jones has been duly suspended, under the 32nd canon of the General Convention, from the exercise of the ministerial office, until he submits to the terms of the recommendation of the Right Rev. Bishop Moore and his presbyters, to relinquish his title to the office of an Assistant Minister of Trinity Church, New York."⁵⁰

Jones' opponents went so far as to persuade Bishop Moore to debar him from the Holy Communion.

The comment of Dr. Dix on the whole case is eminently fair. He says:

"Dr. Hobart was brusque, irritable, and inclined to domineer; Mr. Jones, on the other hand, was morbid and apt to magnify and brood over differences, until, unable to subdue his feelings, he finally rushed into print with his *Solemn Appeal*."⁵¹

In the course of the years feelings died down. Mr. Jones was restored to the ministry and was appointed by President Monroe as chaplain in the United States Navy, at the Brooklyn Navy Yard.

On the death of Bishop Moore in 1816, Hobart was elected seventh rector of Trinity Parish.

To his onerous duties he added the care of a vast diocese, the whole state of New York, which reached from Montauk Point to

⁴⁹Cf. *Report of the Case Between the Rev. Cave Jones and the Rector and Inhabitants in the City of New York. In Communion of the Protestant Episcopal Church in the State of New York, &c.* By Matthew Davis. As the same was argued before the Supreme Court of the State of New York. New York: Published by R. M. M'dermut and D. D. Arlen. 1813.

⁵⁰*Journal of the Convention of the Diocese of New York*, 1812, p. 246.

⁵¹Dix, *History of Trinity Parish*, Vol. II, p. 216.

the Canadian border. The only means of travel were by stage coach and canal boat.

His ecclesiastical and theological position is set forth with crystal clearness in his famous Charges:

1. *The Doctrine of the Ministry*, 1815.
2. *The Corruptions of the Church of Rome Contrasted With Certain Protestant Errors*, 1818.
3. *The Churchman. The Principles of the Churchman Stated and Explained, in Distinction from the Corruptions of the Church of Rome, and from the Errors of Certain Protestant Sects*, 1819.
4. *The High Churchman Vindicated*, 1826.

He declared that the Church "considers the ministry, in the various orders of Bishops, Priests, and Deacons . . . as of divine institution;" that "an external commission conveyed by episcopal consecration or ordination as necessary to constitute a lawful ministry."

He defines the Churchman as one who:

"Rejecting equally Papal corruptions and Protestant errors, adheres in all essential points to the faith, ministry and worship, which distinguished the apostolic and primitive Church, and particularly to the constitution of the Christian ministry under its three orders of Bishops, Priests and Deacons."

The Churchman accepts the doctrine of "justification and salvation only through the free grace of God in Jesus Christ," but—

"He rejects, with horror, the idea of bowing, with the Romanist, to created intercessors, to saints and images; and of invoking, in epithets of celestial dignity and sovereignty, the intercession of the Virgin mother of the Saviour, in derogation of the sole and all-sufficient mediation of her divine and blessed Son."

He repudiates the Roman doctrine of the sacraments on the one hand, while on the other he considers "them in a higher light than some of his *Protestant* brethren." He considers "*baptism as the sacramental commencement of the spiritual life.*"

On the doctrine of the Eucharist Hobart is explicit, especially on the doctrine of the Real Presence. Of THE CHURCHMAN he says:

"He shudders—and reason sanctions the powerful impulse of nature—at the unparalleled absurdity, the tremendous impiety, of changing, by a literal construction of language evi-

dently figurative, bread and wine into *the body, soul, and divinity of his Lord and Saviour Jesus Christ*, of thus literally feasting on his Redeemer; and of bowing to these inanimate elements, and calling them his God, his Saviour."

He states that THE CHURCHMAN maintains the "*oblation of the bread and wine as symbols and memorials of the body and blood of Christ*," and he adds:

"All due significance is given to this most sacred ordinance when there is a solemn oblation made by God's authorized minister of the consecrated bread and wine, as symbols and memorials of the body and blood of Christ; assuring to those who worthily receive them all the blessings of his meritorious cross and passion."

Hobart never apologized for being a high churchman; on the contrary, he gloried in it, provided the term denoted "an eminent degree of attachment to the essential characteristics of the Church, and zeal for their advancement." He repudiated the charge of bigotry so often levelled against high churchmen; likewise the charge of love of power, and of formalism. He loved the Church as the Body and Bride of Christ; the pillar and ground of truth.

The outstanding service Bishop Hobart rendered the life and thought of the Church was the maintenance of the perfect balance between evangelical truth and apostolic order. He wrote:

"The *great principle*, into which all the other principles of THE CHURCHMAN may be resolved, *that we are saved from the guilt and dominion of sin by the merits and grace of the Lord Jesus Christ received, in the exercise of penitence and faith, in union with his Church, by the participation of its sacraments and ordinances from the hands of her authorized ministry*, distinguished the Church in her first and purest state."

While on a visitation to the northern part of the diocese he died in the rectory at Auburn, New York, on September 12, 1830, in the 55th year of his age; fortified by the last rites of the Church. And the trumpets sounded on the other side. His body was conveyed in a canal boat to Albany and from thence by steamship to New York. The funeral was held in Trinity Church, the Rev. Benjamin T. Onderdonk, destined to be his successor, preaching the sermon. He was buried under the chancel of Trinity Church. The monument bears the following inscription:

Beneath this Chancel Rest The Mortal Remains Of
 JOHN HENRY HOBART,
 Rector Of Trinity Church, In This City,
 BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF
 NEW YORK;

Born In Philadelphia, September XIV. Mdcclxxv.
 Died, During A Visitation To The Western Parts Of His Diocese,
 In Auburn, September XII, Mdcccxxx.
 The Vestry, In Behalf Of The Associate Congregations Of
 Trinity Church,
 Have Caused This Monument To Be Erected
 In Memory Of The Public Services, Private Virtues, And
 Christian Graces Of Their Beloved and Lamented

PASTOR;

In Testimony Of Their Respect For The Wisdom, Energy
 And Piety Of Their Revered

DIOCESAN;

In Honour Of The Faithful and Valiant

SOLDIER OF CHRIST,

Who, On All Occasions, Stood Forth The Able And Intrepid

CHAMPION OF THE CHURCH OF GOD.

Bishop Hobart was a voluminous writer. Some of his publications were controversial; some devotional; some original; some adaptations of other writings.²²

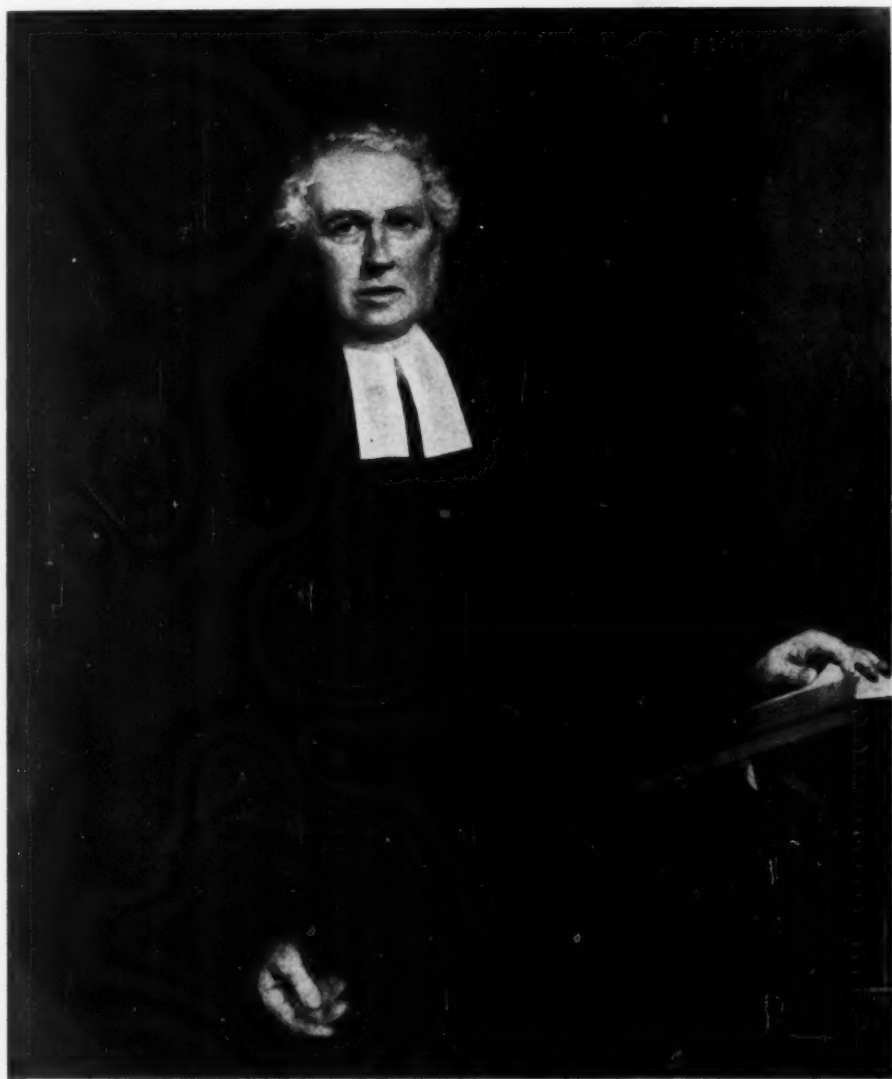
VIII. THE REV. WILLIAM BERRIAN, D. D.

On the 12th day of September, 1811, William Berrian, then minister in charge of Bellville, New Jersey, was elected an assistant minister of Trinity Church.

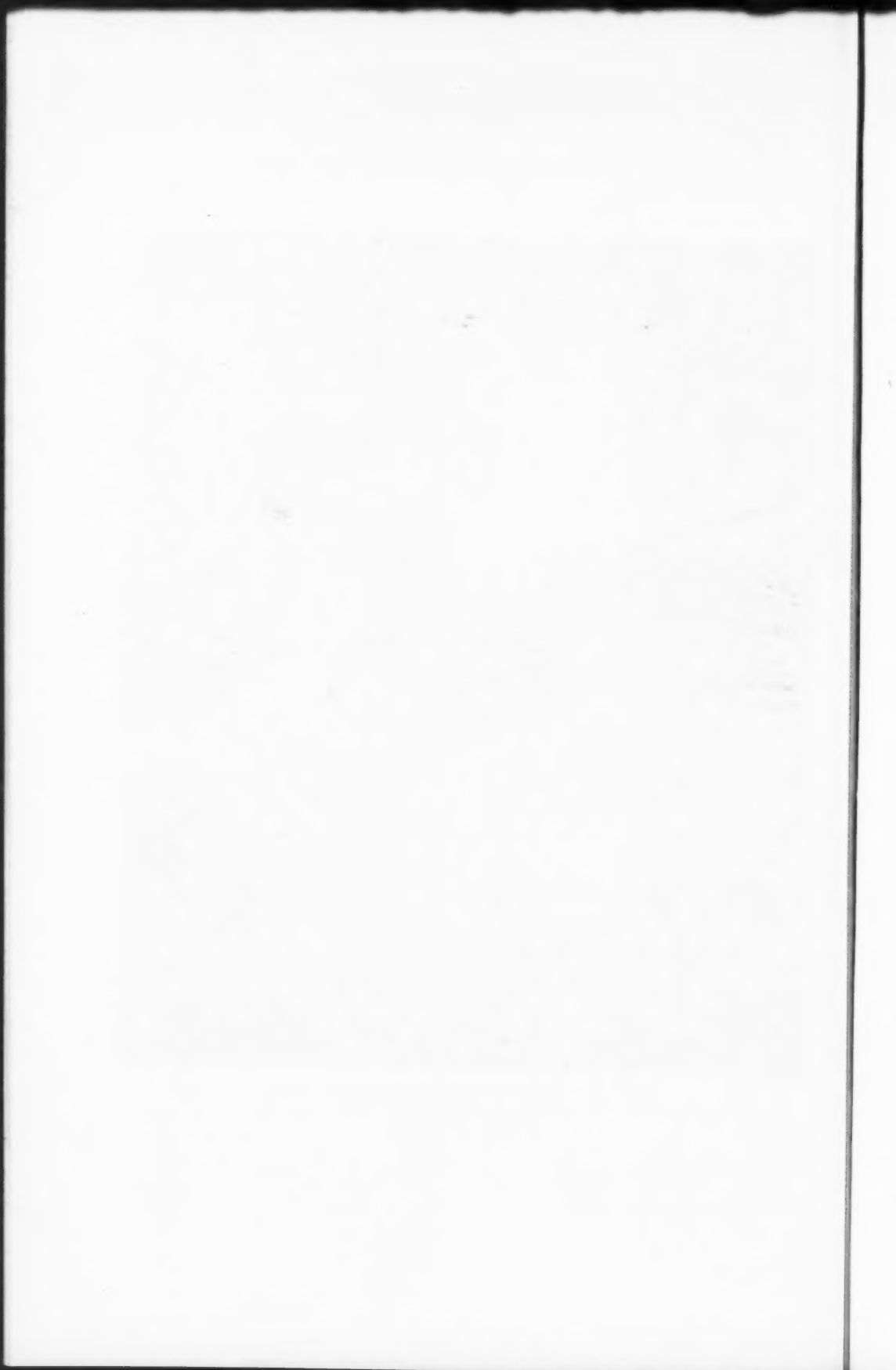
He was born in New York City on April 20, 1787, and graduated from Columbia College in 1808. Ordered deacon by Bishop Benjamin Moore on March 18, 1810, he was priested by Bishop Hobart in 1812.

On October 7, 1830, the diocesan convention assembled to elect a bishop. The choice fell upon the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity Parish, and he was consecrated in St. John's Chapel on November 26th.

²²For a complete list of his publications, see: *Archives of the General Convention, Hobart Correspondence*, Vol. I, CCV. For further exposition of his teaching, see E. Clowes Chorley, *Men and Movements in the American Episcopal Church*, pp. 140-156, 168-193.



THE REVEREND WILLIAM BERRIAN, D.D.
April 20, 1787-November 7, 1862
Rector, 1830-1862



Three days after Onderdonk's election as bishop, the vestry of Trinity met to select a rector in succession to Bishop Hobart. The record shows that it was resolved to "proceed to supply the said vacancy by the Election of a Rector to be made by ballot." And it continues: "The Church Wardens and Vestrymen present then proceeded to the choice of a Rector by ballot, and the ballots having been counted and canvassed it was found that the Rev. William Berrian, D. D., was unanimously elected. Dr. Berrian being called in, he was notified of his election and accepted the same." Whereupon "it was resolved unanimously that the Rev. William Berrian, D. D., be called and inducted to the Rectory of Trinity Church, in the City of New York."

In accord with the tradition of the parish he was formally inducted. Of that ceremony he himself writes:

"On the following day I was duly inducted into Trinity Church, by the deliverance to me of the keys of said Church, and of St. Paul's and St. John's Chapels, such delivery being made to me by the Church Wardens in the presence of the Vestrymen and also of Edward Coates, Richard Slack, and Albert Wunnenburgh, the Sextons of the said Church and Chapels respectively, as witnesses."⁵³

He was then in his 44th year.

Pending the selection of assistant ministers, the Rev. William R. Whittingham, later bishop of Maryland, was appointed special preacher. Subsequently the Rev. Edward Higbee, the Rev. Henry Anthon, and the Rev. Jonathan Mayhew Wainwright were appointed assistants.

The advent of Dr. Berrian marked a notable advance alike in work and worship. On the material side was the consecration of the new parish church, and later, the building and consecration of Trinity Chapel. In 1842 the vestry purchased twenty-three acres of land in the 12th ward, at 155th Street, for a cemetery, the first interments taking place the following year.

The spiritual development, as expressed in worship, was even more marked. The new church presented an opportunity for an enhanced order of services. Though not a cathedral, it was, with its chapels, a unique parish church, described as "the most costly and magnificent and the best endowed of our places of public worship," and it was generally expected that there would be "a more frequent and more elaborate order of service than has heretofore existed in parish churches."

With this movement Dr. Berrian was in hearty sympathy, especially with the suggestion that "Trinity Church should be opened for

⁵³Berrian, *Historical Sketch*, p. 311.

prayer daily at 9 o'clock in the morning, and at 3 o'clock in the afternoon." He said that "the revival of a practice which the Liturgy itself so manifestly declares to be proper and expedient, or rather its introduction so far as this City is concerned, has long been advocated by many of the best friends of the Church; it has been partially attempted by several parishes in this City, and in other dioceses, and the result has uniformly proved to be in the highest degree satisfactory." He thought that the daily service would afford to merchants "on their way to and from their places of business, and strangers visiting the City," an opportunity to say their prayers. He even indulged the hope that there "might be likely to spring up a custom amongst the female members of Episcopal families in the upper part of the City to come down for evening service, and meet their husbands, parents, or brothers, to join with them in the grateful offerings of prayer and praise."

A more prominent place was to be given to the Holy Communion, it being suggested that it be celebrated monthly on successive Sundays in the parish church and in the chapels. A committee of the vestry later suggested that there should never be less than four clergy present at the administration of the Holy Communion "whenever practicable."

As to increased work. In a communication to the vestry, Dr. Berrian said:

"As the lower part of the city has been deserted by the fashionable and wealthy inhabitants, but a large population of the poorer classes remain, and will remain, and probably even increase, Trinity Church, then, being the only place of worship of any denomination below John Street would seem to be discharging only a bounden duty, while at the same time it would unquestionably secure for itself the approbation of all devout members of our communion by taking the pastoral care as far as possible of the poor in this part of the City."⁵⁴

Inasmuch as all this involved an increase in the clerical staff, the vestry authorized an additional assistant minister and the employment of two deacons at a salary of \$600 each, one being the Rev. Cornelius Roosevelt Duffie, whose father was the first rector of St. Thomas' Church, New York.

So the long years of Dr. Berrian's rectorship passed, until the shadows lengthened, and the evening came. In 1860 he celebrated the 50th anniversary of his ordination by preaching a notable sermon from I Samuel 12:2. The words of the text were singularly appropriate: "I am old and gray-headed, and I have walked before you from

⁵⁴Dix, *History of Trinity Parish*, Vol. IV, p. 260.

my childhood unto this day." It was literally true. He said in the sermon:

"In this venerable Parish, endeared to me by the tenderest and holiest associations, I was baptized. In St. George's Chapel I was confirmed, and received my first communion. In St. John's Chapel I was ordained Deacon, in St. Paul's I preached my first sermon, and in each part of it, during the whole of my professional course, with the exception of one brief period, I have ministered ever since. To have lived in the same place more than three-score years and ten among a people so migratory and shifting as ours; to have walked before you from my childhood unto this day; to have been connected with you for the greater part of that time by the most sacred and hallowed ties, are circumstances so unusual as to call for some special notice."⁵⁵

He recalled the state of the Church when he was called in 1811 as assistant minister. There was then one parish—Trinity, with its chapels of St. George, St. John, and St. Paul. Within his recollection were added: Christ Church, St. Mark's in the Bowery, the Church du St. Esprit, Zion Church, St. Stephen's, Grace Church, and Trinity Church.

After the election of Morgan Dix as assistant rector, the health of Dr. Berrian failed rapidly, and he perforce left the care of the parish to Mr. Dix.

On what was described as "a wild and wintry night," on the evening of Friday, the 7th of November, 1862, he fell on sleep. The funeral service was held in Trinity Church, and he was buried in the family vault in St. Mark's in the Bowery.

Preaching on Sunday, November 16th, Mr. Dix said:

"He was a man, not of this age and generation, but of the past. . . . A man, not of this age, but of other days. . . . He died, sitting in his chair. . . . His decease was so tranquil, that they who were watching could not discern, precisely, at what moment it occurred. . . . But, when the tempest was rising high through the heavens, his soul was not, for God had called it to Himself. In the Place of Departed Spirits, all is still.

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

⁵⁵*Semi-Centennial Sermon*, by the Rev. William Berrian, D. D., rector of Trinity Church, New York. 1860.

IX. THE REV. MORGAN DIX, D. D.

In 1853 the Rev. Morgan Dix, then curate of St. Mark's Church, Philadelphia, was elected an assistant minister of Trinity Parish. Owing to the fact that the rector of St. Mark's was seriously ill, Mr. Dix was constrained to decline the election. On September 2, 1855, he was again elected and accepted the call, being assigned to St. Paul's Chapel, and taking up his residence in a poor part of the city downtown.

The son of General John A. Dix and Catherine (Morgan), he was born in New York City on November 1, 1827. His father had been governor of the state of New York and a member of the cabinet of President Buchanan.

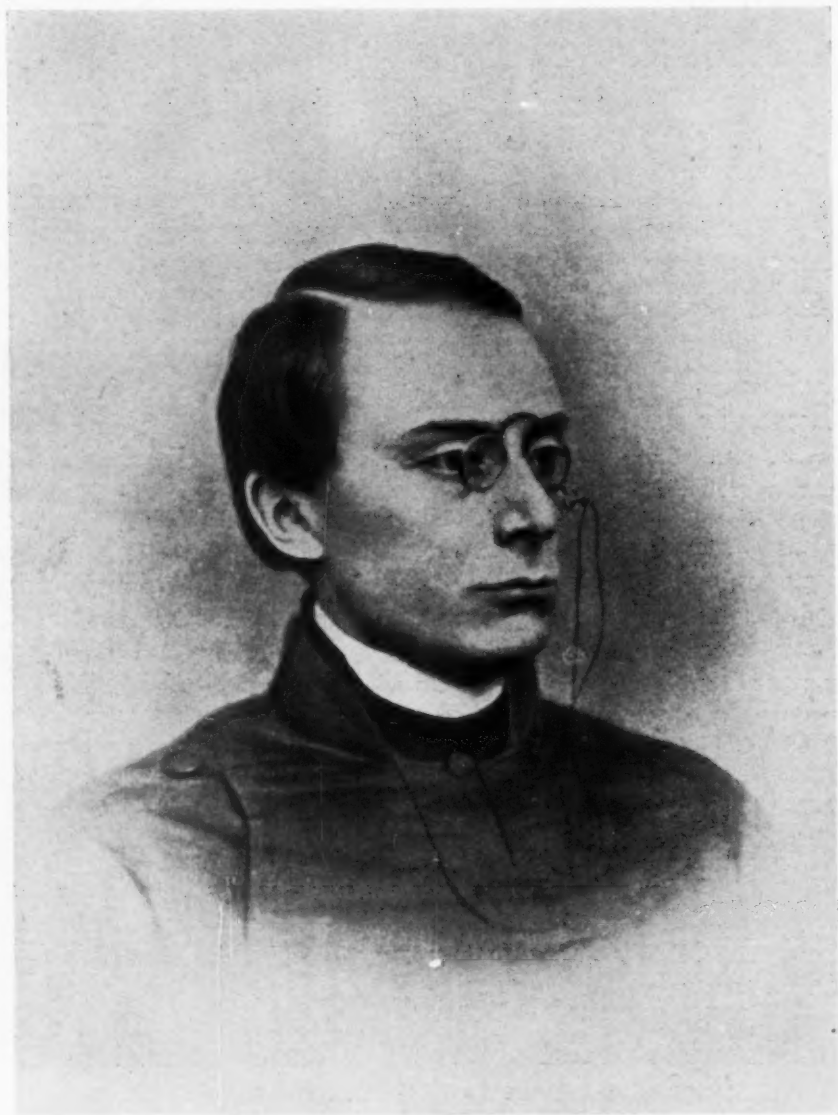
After attending school at Albany, New York, he graduated from Columbia College in 1845, and from the General Theological Seminary in 1852. In the latter year he was ordered deacon in St. John's Chapel by Carlton Chase, bishop of New Hampshire, and in 1853 was advanced to the priesthood in St. Mark's Church, Philadelphia, by Bishop Alonzo Potter, of Pennsylvania.

The royal charter of Trinity provided for a rector and an "assistant to the rector and his successors." It also stipulated that no lawful meeting of the vestry could be held without the presence of one or the other. The health of Dr. Berrian was seriously impaired, and the vestry faced the possibility that if he were unable to attend, the vestry could not legally function. The desirability of nominating an assistant rector was, therefore, suggested to Mr. Berrian. It was no new office, having been held by Dr. Abraham Beach in 1811; by Bishop Hobart in 1813; by Thomas Yardley How in 1816, and by Dr. J. Mayhew Wainwright in 1841.

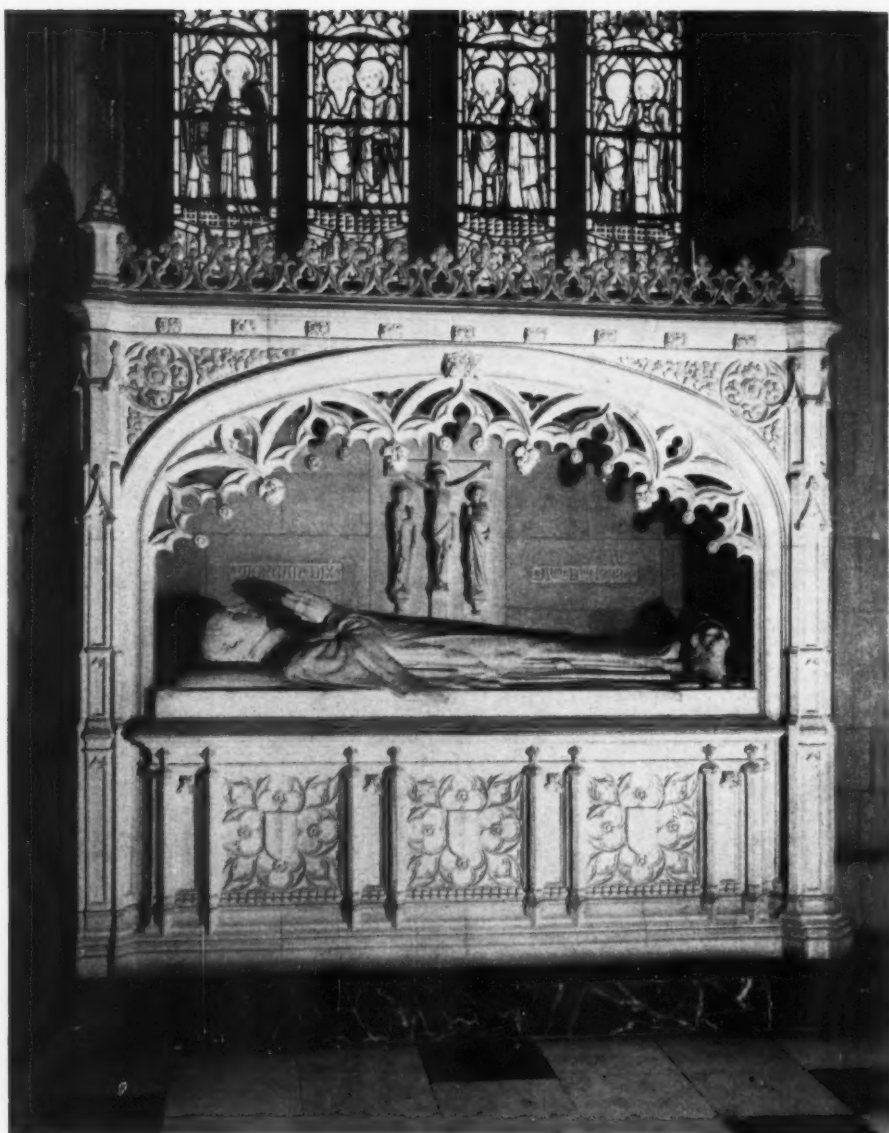
At a special meeting of the corporation, held September 28, 1859, Dr. Berrian nominated a man "who though comparatively young in years, is mature in manhood and mind, accomplished in letters and the arts, a ripe scholar, a sound divine, an edifying and attractive preacher, and a most laborious, devoted, and faithful pastor." He added:

"From my long and close observation of him he appears to me to be pre-eminently fitted for the place by the practical turn of his mind, by his orderly, methodical, and business-like habits; and by his remarkable minuteness and accuracy in all matters of detail.

"I may likewise add, that I have entire reliance in his prudence, discretion, and judgment, and from his unaffected modesty, his well-regulated temper, and courteous manners, I look forward in case of his appointment and acceptance to a pleasant and harmonious intercourse with him for the rest of my days.



THE REVEREND MORGAN DIX, S.T.D.
November 1, 1827-April 29, 1908
Rector, 1862-1908



CHAPEL OF ALL SAINTS—TRINITY CHURCH
Recumbent Statue of the Rev. Morgan Dix
Dedicated All Saints' Day, 1915

"I, therefore, beg to nominate the Rev. MORGAN DIX (to be preacher and assistant to the Rector and his successors in the celebration of the divine offices of praying and preaching and other duties incident to be performed in the Parish Church and the Parish, as the said Rector shall require of him), as provided in the Charter of the Corporation."⁵⁶

As before noted Dr. Berrian died in 1862, and on November 10th Morgan Dix was elected ninth rector of Trinity, and was inducted the following day, being escorted by the senior warden and the members of the vestry.

The association of Dr. Dix as assistant minister, assistant rector, and rector covered a period of fifty-three years, of which he was rector forty-six years.

It was a memorable rectorship. He was universally regarded as one of the outstanding citizens. In the diocese he was the foremost presbyter; for long years president of the standing committee, and seven times elected clerical deputy to the General Convention. The still waters of his personal devotional life ran deep. A man of prayer, the windows of his chamber were always "open towards Jerusalem." Excelling as a spiritual director, he was a much sought father confessor, not least by many of the clergy.

Five times president of the House of Clerical and Lay Deputies of the General Convention, made him a national figure in the Church at large. When he retired from that position, it was said: "His gracious dignity, his noble presence, his judicial impartiality, his unfailing command of parliamentary situations, however, tense or complex, set a standard for the emulation of his successors which has already become a tradition."

His preaching was marked by a note of fine austerity. It was written of him:

"There was a largeness in his utterance, a dignity of diction that had in it something of classic impress, a boldness that bespoke the son of a soldier . . . a fervid intellectuality of devotion, a splendid steadfastness for what he thought himself commissioned and charged to defend, which even those who saw truth in other light and in other perspective could not but reverence. His standards, alike of faith and of right living, were definite; they were pitched high, they were never lightly shifted and never lowered."

A list of the writings, published by Dr. Dix, may be found in the *Year Book of Trinity Parish for 1909*, and they are reprinted in the

⁵⁶Dix, *History of Trinity Parish*, Vol. IV, pp. 461-2.

appendix to this article. They were mainly devotional; some sermons; and his monumental *History of the Parish of Trinity Church*, in four volumes, together with the *Memoirs of John Adams Dix* (his father), and *Harriet Starr Cannon, First Mother Superior of the Sisterhood of St. Mary*.

On the eve of All Saints', 1902, a notable service was held in St. Paul's Chapel. It was to commemorate the seventy-fifth birthday of Dr. Dix; the fiftieth of his entry into holy orders, and the fortieth of his rectorship of Trinity Parish. Twelve hundred persons were present, including all the vicars and assistants of the parish, together with the bishops of Long Island, Western New York, Springfield, and Nebraska. Addresses were given by the Rev. J. N. Steele, Colonel Jay and the Rev. Dr. W. Montagu Geer. A superb loving cup was presented by the clergy of the parish and the congregation of St. Paul's, Dr. Dix having been in charge of that chapel during the early part of his ministry.

On Wednesday, April 29, 1908, Dr. Dix died in the rectory, No. 27 West Twenty-fifth Street, where he had lived since 1872. He was in his eighty-first year.

In accord with his expressed wish, his body was removed to Trinity Church and placed in the vestibule, with the doors open to the altar. Until the hour for the funeral on Saturday morning, it was watched continuously by the clergy of the parish and the sisters from the Mission House. Unable, through illness, to be present, Bishop Henry C. Potter issued the following letter to the clergy:

"Men, Brethren, and Fathers:

"A loss has come to the diocese of New York, to describe which it is not easy to find words. Dr. Morgan Dix was so pre-eminently a part of the diocese, as the rector of Trinity Church, as the President of the Standing Committee, as the Chairman of a great host of organized good works, that it is difficult to think of the Church without him.

"But he was, most of all, dear to those of us who really knew him for personal qualities altogether exceptional. He united with a lofty ecclesiasticism a singular tenderness for humanity, whatever its errors of faith or conduct; he touched life at so many points with sentiment equally refined, faithful, and gracious, that no one could know him without the homage of affectionate respect for great and rare gifts.

Very faithfully yours,

HENRY C. POTTER."

It was fitting that such a notable rectorship should be commemorated by a suitable memorial. Still more fitting that it should take the form

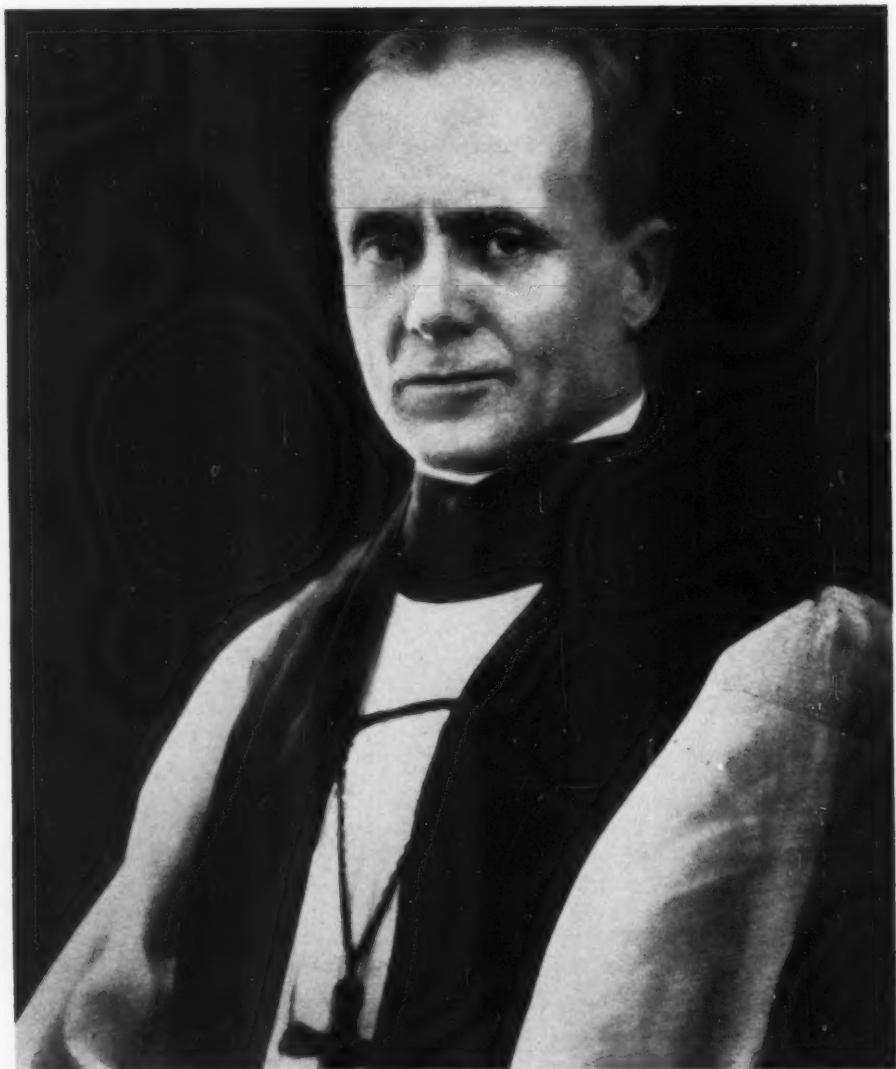
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THE REVEREND WILLIAM THOMAS MANNING, D.D.
May 12, 1866-

Rector, 1908-1921

Tenth Bishop of New York
1921-1947

of a chapel, attached to Trinity Church, to be known as All Saints' Chapel—a beautiful 14th century gothic structure, designed by Thomas Nash, a communicant of the parish. Although intended to serve as a repository for tablets and monuments of historic interest, it was felt that the altar and reredos, like the chapel itself, should be given only as a memorial to Dr. Dix, as also the windows. Other gifts included a rood beam with a carved group of the crucifixion, with attendant figures of the Blessed Virgin, St. John, and two angels with censers. The exquisite memorial tomb was designed by Mr. Nash, and the recumbent figure of Dr. Dix was the work of Isidor Konti, the well known sculptor.

The chapel was consecrated by Bishop David H. Greer, who made a beautiful address. At the high celebration the Rev. Dr. W. H. Vibbert, vicar of Trinity Chapel, read the epistle, and the Rev. Dr. W. Montagu Geer, of St. Paul's, read the gospel. The sermon was preached by Dr. William T. Manning from I Thessalonians 11:4: "Put in trust with the Gospel." He described Dr. Dix as one "who for forty and six years stood in this place a faithful priest and messenger of God, whose teaching brought to many souls the comfort of the full gospel of our Lord and of His Church."

X. THE REV. WILLIAM THOMAS MANNING, D. D.

On December 22, 1902, the Rev. William Thomas Manning, rector of Christ Church, Nashville, Tennessee, was appointed vicar of St. Agnes' Chapel in Trinity Parish. The following year he was elected assistant rector, succeeding Dr. Dix as rector in 1908. He had previously declined his election as the first bishop of Harrisburg (Pennsylvania).

According to the ancient tradition of the parish, he was inducted into the rectorship by the senior warden the day following his election. In the absence of Bishop Henry C. Potter through serious illness, Dr. Manning was formally instituted on June 4th by the coadjutor-bishop, Dr. David H. Greer, who preached the sermon from Deuteronomy iv:9: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen."

A native of Northamptonshire, England, he was born on May 12, 1866. Brought to the United States by his parents, he graduated from the University of the South, was ordered deacon in 1889 by Bishop Charles T. Quintard, of Tennessee, and advanced to the priesthood by Bishop William F. Nichols, of California, two years later.

Before coming to New York he had served as rector of Trinity Church, Redlands, California, 1891-1893; professor of dogmatic theology

at the University of the South, 1893-1895; rector, St. John's Church, Landsdowne, Pennsylvania, 1896-1898, and of Christ Church, Nashville, Tennessee.

He served as rector of Trinity Parish for thirteen years, during which time the finances of the parish were re-organized; the envelope system established, and the pews were made free in Trinity Church. The Chapel of All Saints, as a memorial to Dr. Dix was built and consecrated, as was also the noble Chapel of the Intercession. From the beginning of December, 1917, to the end of October, 1918, Dr. Manning served as chaplain to the troops at Camp Upton.

On May 11, 1921, he was consecrated bishop of New York in the Cathedral of St. John the Divine. The consecrating bishops were Drs. Daniel S. Tuttle, presiding bishop, Boyd Vincent, William Lawrence, Thomas Frank Gailor, Arthur C. A. Hall, Philip M. Rhinelander, Alfred Harding, Charles Henry Brent, Arthur S. Lloyd, and James Sweeny, of Toronto, Canada.

Among the outstanding features of his episcopate were his keen interest in Church unity. During his membership in the House of Clerical and Lay Deputies of the General Convention he secured the adoption of a resolution creating the Joint Commission on Faith and Order which resulted in the meeting of the World Conference. During all these years he cultivated the most friendly relations with the Orthodox Churches. The Grand Cross of the Order of St. John of Jerusalem was presented to him by the patriarch of Jerusalem, and the Panagia, a pectoral icon, to be worn only by a bishop, was presented by the Russian Orthodox Church. His international relations were recognized by the Grand Cross of the Order of St. Sava, presented by Yugoslavia; the cross of an officer of the Order of the Crown of Belgium presented by that country, and the cross of chevalier of the Legion of Honor, presented by France.

During his ministry of more than fifty years Bishop Manning has, like John Henry Hobart, been an apostle of evangelical truth and apostolic order. And more than passing mention should be made of his tireless work for the development of the Cathedral of St. John the Divine. He holds the degree of D. D. from the University of the South; Hobart College; Nashotah House, and Princeton University; S. T. D., Columbia; D. C. L., King's College, Nova Scotia, and LL. D., from the University of New York.

After more than twenty-five years of fruitful service, having reached the age of eighty, Dr. Manning resigned as bishop of New York on December 31, 1946.

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THE REVEREND CALEB R. STETSON, S.T.D.
April 16, 1871-June 15, 1932
Rector, 1921-1932

XI. THE REV. CALEB ROCHFORD STETSON, D. D.

At a meeting of the vestry held on Monday, October 21, 1921, Dr. Stetson was elected rector of Trinity Parish in succession to Bishop William Thomas Manning.

Born in Boston April 16, 1871, he was the son of George Rochford and Helen Sybil (Avery) Stetson, and graduated from Harvard in the class of 1894. He began the study of medicine at Johns Hopkins University, where he spent one year. Deciding to enter the ministry, he spent a year at the Virginia Theological Seminary and two years at the General Seminary, graduating from the latter in 1898, when he was ordered deacon by Bishop H. Y. Satterlee, of Washington. After his ordination to the priesthood in 1899, he became priest-in-charge of the cathedral mission of the Good Shepherd in Washington.

In 1907, on the nomination of Dr. Morgan Dix, he was appointed vicar of Trinity Parish, serving until 1911, when he returned to Washington to become rector of St. Mark's Church.

On the Feast of the Conversion of St. Paul, January 25, 1922, Dr. Stetson was duly instituted into the rectorship by Bishop Manning, the keys of the church being presented by the senior warden. The sermon was preached by Bishop Manning from Philippians 2:5: "Let this mind be in you which was also in Christ Jesus." In the course of the sermon Bishop Manning pointed out "that this is the first time in the two hundred and twenty-five years of the history of Trinity parish that a former rector has instituted his successor in this office, or has witnessed the institution of his successor."

For nearly eleven years Dr. Stetson served as rector. Pre-eminently a pastor, he won the respect and affection of his people. As a preacher he rightly divided the word of truth, and emphasized the sacraments. He was deeply interested in maintaining the integrity of marriage and a strong advocate of stricter canonical legislation against the evil of divorce.

He died June 15, 1932, in St. Luke's Hospital, with startling suddenness in his sixty-second year, and was buried from Trinity Church.

Speaking for himself, the clergy and the diocese, Bishop Manning said:

"The death of Dr. Stetson is a great shock and sorrow to all of us.

"To me personally and as bishop, it is a loss greater than words can express. Since the time when he became vicar of Trinity Church in 1907 my relations with Dr. Stetson have been those of close friendship and affection.

"As rector of the mother church of this diocese he was

honored and beloved by all. Under his leadership the work of the parish was carried forward and its great tradition of steadfastness in the faith and of service to God and man was nobly maintained.

"Dr. Stetson's loss is a great one not only to Trinity Parish, but to the diocese, the community, and the whole Church."

In an editorial the New York *Sun* described him as one who:

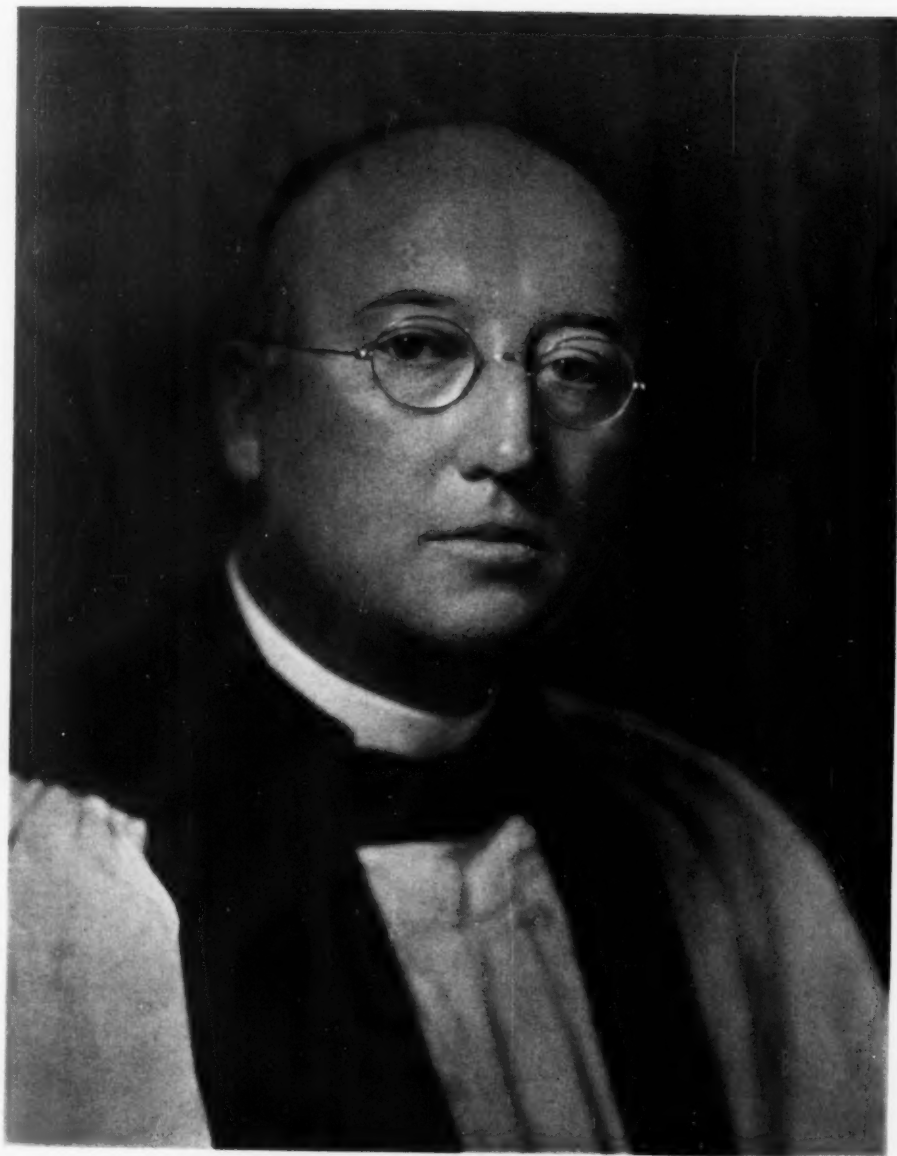
"Took up all the duties that devolve on the rector with equanimity and discharged them with tact and skill. His death, which occurred yesterday, deprives the community of a useful citizen, the Church of a useful clergyman.

"Dr. Stetson possessed the power of clear expression and the will to make himself understood. His convictions with regard to the status of divorced persons brought this fact to public attention, for the subject is one of general interest. The exactness with which he recorded his opinion and the vigor with which he defended it gave no impression of intolerance; neither did they leave any room for questioning as to his position as a Christian teacher. In this they were characteristic of the man. By word and by deed he established his position, and in the process his sincerity brought to him the confidence and the respect of his fellow citizens."

XII. THE REV. FREDERIC SYDNEY FLEMING, D. D.

Dr. Fleming's official connection with Trinity Parish began in 1930 by his appointment as vicar of the Chapel of the Intercession, and two years later he was elected rector of Trinity Parish. The son of John and Isabel Maude (Crawley) Fleming, he was born at Middletown, Maine, March 8, 1886, and graduated from the Western Theological Seminary. He holds honorary degrees from Seabury-Western, Nashotah, Hobart, the University of the South, and the General Theological Seminary. In 1911 he was ordained both deacon and priest by Bishop C. P. Anderson, of Chicago.

After his ordination he served as follows: curate, St. Bartholomew's, Chicago, 1911; priest in charge, St. Paul's Church, La Salle, Illinois, 1912-1915; rector, Church of the Atonement, Chicago, 1915-1927; rector, St. Stephen's Church, Providence, Rhode Island, 1927-1930. He declined his election in 1924 as bishop-coadjutor of Northern Indiana and, in the same year, as bishop of the diocese of Olympia. He has been a clerical deputy to the General Convention in 1922, 1925, 1934, 1937, 1940, 1943 and 1946. He is a trustee of Columbia University, the General Theological Seminary, the Cathedral of St. John the Divine, and other organizations.



THE REVEREND FREDERIC S. FLEMING, D.D.
Rector, 1932-

PART III

ASSISTANT MINISTERS AND CATECHISTS

ASSISTANT MINISTERS

The assistant ministers of the parish fall into three classes:

1. Assistants to the rector, as provided for in the royal charter.
2. General assistants, officiating in rotation as directed.
3. Vicars assigned to the care of chapels.

In the *Dix History*, 143 names are listed from May, 1697, to December, 1905. Of these, the following subsequently became rectors of the parish:

Samuel Auchmuty	William Berrian
Charles Inglis	Morgan Dix
Samuel Provost	William Thomas Manning
Benjamin Moore	Caleb Rochford Stetson
John Henry Hobart	Frederic S. Fleming.

In addition to the regular appointments, some served temporarily. George Upfold, later bishop of Indiana; George Washington Doane, later bishop of New Jersey; William H. De Lancey, later bishop of Western New York, and Samuel Seabury, editor of *The Churchman*. During his presidency of King's College, Samuel Johnson was also attached to Trinity Church.

The Rev. Robert Jenney, born in Ireland about 1686, was the first recorded assistant minister of Trinity Parish. He was a chaplain in the royal navy, 1710-1714; and was appointed by the S. P. G. as assistant to the Rev. Evan Evans in Christ Church, Philadelphia, 1714-1715. In the latter year the Society appointed him to assist Dr. Vesey in Trinity Church, where he remained until 1722; for part of that period (1717-1722) he also served as chaplain to the forces in New York City. From 1726 to 1742 he was rector of St. George's Church, Hempstead, Long Island. In 1742 became rector of Christ Church, Philadelphia, being appointed also by the bishop of London as his commissary for Pennsylvania. He died January 5, 1762, at the age of 75. Preaching his funeral sermon, the Rev. Dr. William Smith described him "as exemplary in life and morals, a most zealous member of our Episcopal Church."

CATECHISTS AND MISSIONS TO SLAVES⁵⁷

From the time of its organization in 1701 the S. P. G. was deeply interested in the moral welfare of the Indians and Negro slaves. Their

⁵⁷For a comprehensive account, see F. J. Klingberg, *Anglican Humanitarianism in Colonial New York*, 1940.

condition was pitiable in the extreme. It is described by the secretary of the Society:

"Their Marriages were performed by mutual Consent, only, without the Blessing of the Church; they were buried by those of their own Country or Complexion, in the common Field, without any Christian Office; perhaps some ridiculous Heathen Rites were performed at the grave, by some of their own People. No Notice was given of their being sick, that they might be visited; on the contrary, frequent Discourses were made in Conversation, that they had no souls, and perished as the Beasts."⁵⁸

"The Society looked upon the Instruction and Conversion of the Negroes, as a principal Branch of their Care." It, therefore, charged all their missionaries "to instruct the Negroes, and to urge the masters to order their slaves to report for instruction."

As a further step the Society opened a catechising school in 1704 for the slaves in New York, their estimated number being about 1,500. Then came the problem of securing a catechist, and Elias Neau, a layman, "was represented to be the properest person for that office." A native of France, Neau embraced the Protestant faith, for which he had been confined in prison for several years and spent seven years in the galleys. On his release he came to New York as a trader, and became an elder in the Huguenot Church. Here he earned "the character of a man of Piety, of sober Deportment, and serious life."

During his residence in the city he became interested in the welfare of the slaves, and in 1703 suggested to the S. P. G. the appointment of a catechist to work among them. The Society responded by appointing him to the position, though he was only a layman, and he was licensed by the governor "to catechise the Negro and Indian slaves and the children of the town," an appointment which was later confirmed by the bishop of London.

At first Dr. Vesey, under whom he would have to work, hesitated to approve, partly on the ground that Neau was not a churchman and also that the catechist should be in deacon's orders. Later he gave the work his warm approval.

It was then that Neau conformed to the Church, explaining his action by saying that he had performed his promise:

"To quit the employment of Elder & 'tis now about 10 days since I am entirely settled in the Eng. Chh. not upon the sole account of my being your Catechist, not for any other worldly object, but I have done it through a principle of Conscience,

⁵⁸Humphreys, *Historical Notices of the S. P. G.*, p. 238.

because I find more comfort in celebrating the Mysteries in y^{or} Chh and in Praying. I had learnt in my Dungeon part of y^e Eng. Liturgy by heart, by the means of a Bible that I had there, & to wch there was the Com: Prayer Book annex'd. I did my devotions therewth Night and Morn^g in my Solitude. Thus, I beseech you & the whole Illust^s Society to believe that I have a very great affection for the Com: Prayer, and that it shall not be my fault, that the Church is not establisht everywhere according to the directions that shall be given me concerning it."⁵⁹

For about seventeen years Neau carried on his work with unfailing zeal. At first he visited from house to house, and then he fitted out a room in the upper part of his own house. The Negroes could only attend after the work of the day was done, and were required to carry lighted candles as they walked through the streets. He encountered considerable opposition from some who were "strangely prejudiced with a horrid notion thinking that the Christian knowledge would be a mean to make their Slaves more cunning and apter to wickedness than they were."⁶⁰

But he persevered with the strong backing of Dr. Vesey, who commended him to the Society in 1706 as "a constant communicant of our Church, and a most zealous and prudent servant of Christ, in proselytising the miserable Negroes and Indians among them to the Christian Religion whereby he does great service to God and His Church." The Society was further informed by the governor, the mayor and the recorder of New York, that "Mr. Neau had performed his work to the great advancement of Religion in general and the particular benefit of the free Indians, Negro Slaves, and other Heathen in those parts, with indefatigable Zeal and Application." He died in 1722.

CATECHISTS-ASSISTANT MINISTERS

After the death of Mr. Neau it was felt that the catechists should be in holy orders, and the Society adopted the policy of making the assistant ministers catechists, charged especially with the responsibility for instructing the slaves and free Indians in the Christian faith, and preparing them for baptism and the reception of the Holy Communion. Under this plan the stipend was divided equally between the S. P. G. and Trinity Church.

The first appointee was the Rev. James Wetmore, M. A. The son of Ezrahiah and Rachael (Stow) Wetmore, he was born at Middletown, Connecticut, on December 25, 1695; graduated from Yale, B. A., 1714; and M. A., 1717.

⁵⁹Dix, *History of Trinity Parish*, Vol. I, pp. 157-58.

⁶⁰*Digest of the S. P. Records, 1701-1892*, p. 64.

The following year he became minister of the Congregational Church at North Haven. He was one of a group of Congregational ministers, including Dr. Samuel Johnson and Timothy Cutler, rector of Yale, who gathered from time to time to study the origin of episcopacy, and electrified the proceedings at the Yale commencement of 1722 by declaring their intention to conform to the Church of England. In 1723 Wetmore was ordained in England.

In that year he was appointed catechist and assistant minister in New York by the S. P. G. Dr. Vesey said that "he labored with great success." The S. P. G. reported that "he attended catechising every Wednesday, Friday and Sunday evening at his own house, and in the church every Sunday before evening service, where he had sometimes near 200 children, Servants and Negroes." In 1726 he became rector of Christ's Church, Rye, New York, where he kept two slaves in his household. He died May 15, 1760. The inscription on his tombstone described him as the

"Worthy, learned and faithful Minister of the
Parish of Rye, for above 30 years,
Who having strenuously defended the Church with his pen
and adorned it by his Life and Doctrine,
at length being seized of the small-pox,
Departed this Life, May 15, 1760."

In 1726 the Rev. Thomas Colgan, born 1701, was appointed by the S. P. G. as missionary at New Windsor, Orange County, New York. But at the request of the rector, church wardens and vestry of Trinity Church, setting forth the great need of a catechist in the city, "there being about 1,400 Negro and Indian Slaves, a considerable number of which have been already instructed in the principles of Christianity by Mr. Neau . . . and have received baptism and are communicants in that Church," Mr. Colgan was transferred to New York. He began his school with 30 to 50 Negroes attending. He taught the catechism and prepared them for baptism. In 1732 he became rector of Grace Church, Jamaica, Long Island, where he died in December, 1755.

His successor as catechist and assistant minister was the Rev. Richard Charlton, who had been officiating as catechist at New Windsor, Orange County, New York, and who was appointed by the S. P. G. assistant minister and catechist in New York in 1732. He wrote the S. P. G.:

"I am now training up more yⁿ 20 Negroe children in the way of Religion, and I am instructing near an equal number of Adults in the Christian faith, who as they are qualified are admitted to baptism. . . . Since ye year of my appointment for

New York, 20th of April, 1732, there have been 198 Negroes bap: 24 of which were Adults. And since the 20th of October last to ye 20th of April, 1740, 16 Negroe children and six Adults were baptized and there are now 6 Negro Comts."⁶¹

After divine service on Fridays, he lectured on the catechism, taking as his textbook Lewis' *Exposition of the Church Catechism*, of which the vestry of Trinity Church printed 300 copies. Dr. Vesey said of his work that he was "very Diligent in his Business and takes Effectual Care that the Society's Bounty towards him shall not be ill Bestowed." Charlton himself wrote "that the spiritual knowledge of some of his Negroes was such . . . as might make many white people (who have had more happy opportunities of instruction) blush, were they present at their examination."

In 1746 his health suffered, and he asked to be transferred to the vacant parish on Staten Island, where he died on October 7, 1777.

The following advertisement appeared in the *New York Mercury* of September 15, 1760:

"THIS is to inform the Public that a Free School is opened near the New-Dutch-Church, for the instruction of 30 Negro Children, from 5 years old and upwards, in Reading, and in the Principles of Christianity, and likewise sewing and knitting; which School is entirely under the Inspection and Care of the Clergy of the Church of England in this City. Those Persons therefore that have the present Usefulness, and future Welfare of their young Slaves at Heart (especially those born in their Houses), are desired to apply to any one of the Clergy, who will immediately send them to the aforesaid School, and see that they be faithfully instructed.

"N. B. All that is required of their Masters or Mistresses, is that they find them in Wood for the Winter. Proper Books will be provided for them gratis."⁶²

Dr. Samuel Auchmuty, whose work as catechist has already been mentioned, states that "this school was begun at the desire and expence of the Associates of the late Dr. Bray, it was opened on September 22, 1760, and in a little better than four months was completely full, and so continues to this day." Its primary purpose was secular education, but Dr. Auchmuty notes that he frequently visited the school, heard the children read, say their prayers, catechised them, and gave them instruction and advice. It will be observed that this work among the Negro and Indian slaves was under the joint direction and expense of the S. P. G. and Trinity Church.

⁶¹Klingberg, *Anglican Humanitarianism*, pp. 143-4.

⁶²Anstice, *History of St. George's Church, New York*, p. 27.

PART IV. THE CHAPELS

ST. GEORGE'S CHAPEL

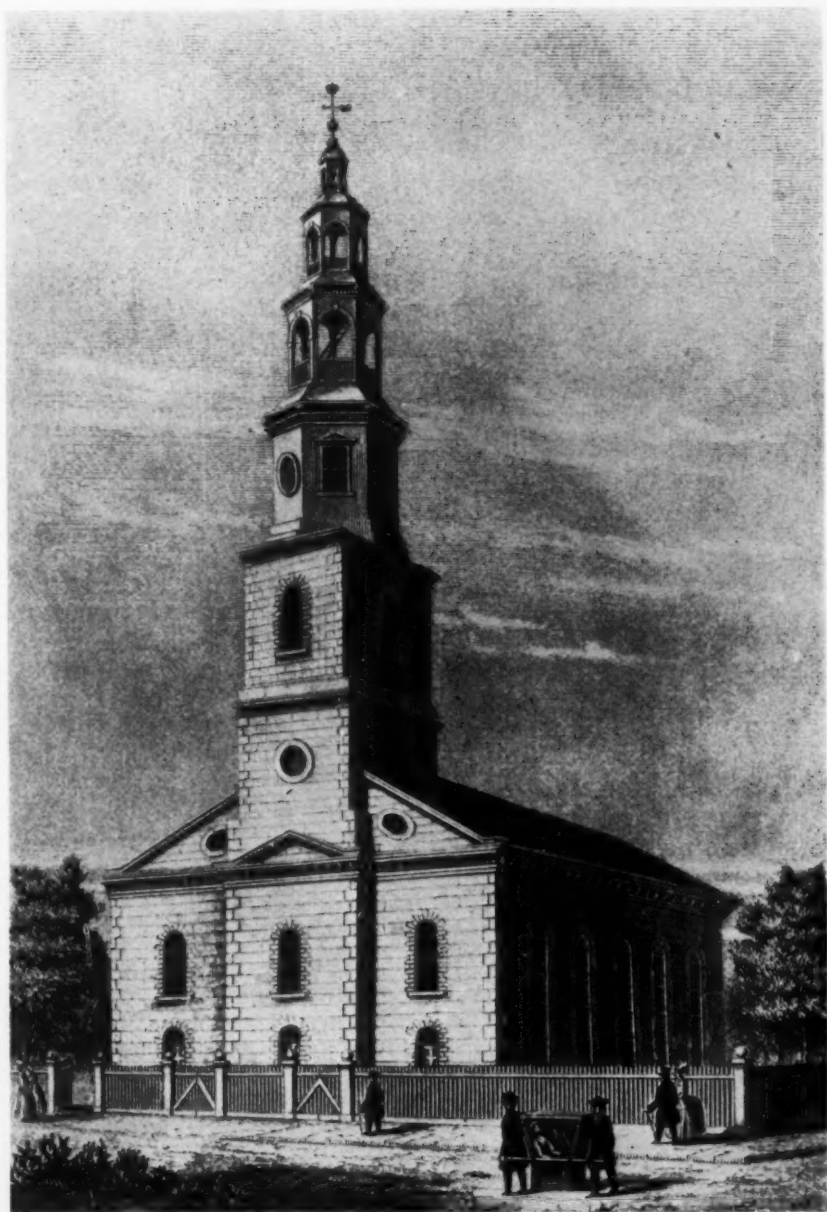
St. George's was the second Episcopal Church to be built in the city of New York and the first of the Trinity chapels. It owed its origin to the growth of population and to the desire of the younger members of the families of the Dutch Church to attend English services. It is interesting to note that prior to 1764 the Dutch language was exclusively used in the services of the Reformed Church. The time came when Trinity Church was unable to accommodate its ever growing congregation.

Whereupon, on April 15, 1748, the vestry adopted the following resolution:

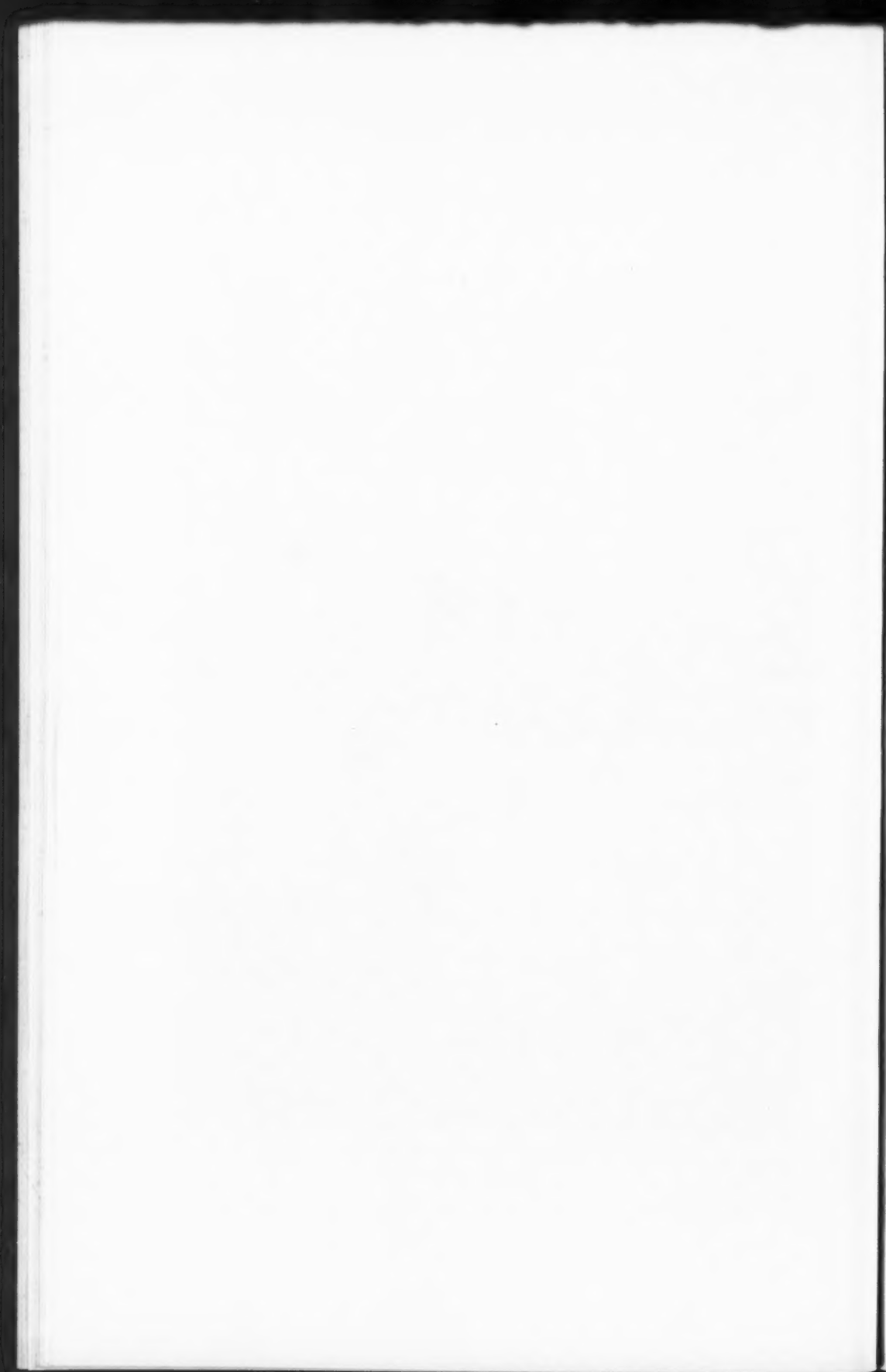
"That it's become absolutely Necessary to build a Chappell of Ease to Trinity Church, and being Desirious to Build the same where it will be most Commodious and Convenient to the Congregation in Generall—ordered that the Church Wardens (with others named) be a Committee to Consider where will be the most proper Place for Building said Chappell, and to hear the Sentiments of the Congregation, with their several Reasons, and to make their Report to this Board with all convenient Expedition."

At first it was planned to build the chapel fronting Nassau and Fair (now Fulton) Streets, but eventually it was determined to buy lots belonging to Colonel Beekman on Beekman Street, and the committee was so authorized, likewise to "agree with Workmen and purchase the Materialls and agree on a plan for Building." Robert Crommelin, architect and member of the vestry, was commissioned to draw the plans. As designed it was faced with hewn stone. The length, exclusive of the chancel, was ninety-two feet, the width seventy-two feet, and the steeple one hundred and seventy-two feet in height. The pulpit, reading-desk and chancel-rail were of mahogany, the gift of a sea captain. The archbishop of Canterbury contributed ten pounds, and Sir Peter Warren one hundred pounds with the request "that a pew might be appointed for Sir Peter and his family in case they should come to this country." Mr. Isaac Latouche presented a marble font. Governor William Tryon gave a "Sett of Church Furniture, Plate and Books for the sole use of St. George's Chapel in this City."

Dr. Berrian, who worshipped in the chapel as a boy, wrote:



ST. GEORGE'S CHAPEL
Beekman Street
Erected 1752



"The Chapel was situated in a new, crowded and ill built part of the city, and its spaciousness, solidity, and beauty, was only one of the evidences of the liberal spirit and thoughtful forecast of the Vestry of Trinity Church, in anticipating and preparing the way for the future growth and improvement of the city."

Wednesday, July 1, 1752, was fixed for the opening service, prior to which date the pews were rented by public auction to the highest bidder. The opening service was quite an event in the life of the city, and is thus described in the *Weekly Post Boy*:

"Last Wednesday was opened *St. George's Chapel*, upon which Occasion, the Rector, Assistant, Church Wardens and Vestry of *Trinity Church* assembled in the *Vestry-Room*, in the *Charity School-House*, where they were met by some of the Town and neighboring Clergy, and other Gentlemen of Distinction, from whence they set out in regular Form and Order, attended by the *Charity Scholars, 40 Boys and 12 Girls*, who walk'd before in Pairs, with their School-Master at the Head of them; and at the City Hall, were join'd by the Mayor, Recorder, Aldermen, and Common Council. After which they all proceeded to the *Chapel* where Divine Service was perform'd, with the utmost Decency and Propriety. The whole ceremony concluded with an excellent Sermon, preached by the Rev. MR. HENRY BARCLAY, Rector of *Trinity Church*, suitable to the Occasion from these words: Lev. xxvi:2,—'Reverence my Sanctuary: I am the Lord.'"

The Rev. Samuel Auchmuty was appointed minister-in-charge, and it is recorded that he regularly catechised the Negroes. It is also recorded that when the British army took over the Middle Dutch Church for a military hospital the vestry of Trinity Parish adopted the following resolution:

"It being represented that the old Dutch Church is now being used as a hospital for his majesty's troops, this corporation, impressed with a grateful remembrance of the former kindness of the members of that ancient church, do offer the use of *St. George's church* to that congregation, for celebrating divine worship."

The offer was accepted. It is another illustration of the cordial relations which existed between Trinity and the Dutch Reformed Church over a period of many years.

In 1811, by mutual agreement, *St. George's* became an independent parish. Trinity agreed to build a parsonage house for *St. George's*, a

vestry room, and to enlarge and enclose the churchyard. In addition, Trinity endowed the new parish with 33 lots of land, yielding an annual revenue of \$4,000. Writing in 1846 Dr. Berrian lists the grants to St. George's as follows:

33 lots, the present value of which cannot be less than	\$170,000.00
Further grants for communion plate, iron rails, &c.	5,104.62
Other grants:	
	14,000.00
	184.25
	30,946.83
Making a total of	\$220,235.70

St. George's was incorporated November 19, 1811, the first wardens being Gerrit H. Van Wagenen and Harry Peters.

Very early in the morning of January 5, 1814, the chapel was burned down, the estimated loss being \$100,000.00, of which \$30,000.00 was covered by insurance. Services were carried on in the French Church, St. Esprit.

An appeal was made to Trinity for assistance in re-building. The vestry agreed to re-build the church, but reserved the right to sell the pews "with the exception of some to be reserved for the poor of the congregation."

The church, described as a "plain and unpretending stone structure," was completed in 1815 at a cost of \$84,075.00, and was consecrated on November 7th of that year.

In the course of the years it became less desirable as a place of worship through the removal of many families uptown and the coming into the neighborhood of warehouses, shops and factories. It was, therefore, determined to build in the upper part of the city on land presented by Peter G. Stuyvesant on Sixteenth Street. On this land was built in 1846 what was described as "a large, substantial and elegant church edifice." The corner-stone was laid by Bishop William Meade of Virginia, and it was consecrated on December 4, 1849, by Bishop Carlton Chase of New Hampshire.

The Church of the Holy Evangelists, the first station of the City Mission Society, was transferred from Vandewater Street, to old St. George's Chapel in Beekman Street. The corporation was dissolved in 1860 and the work re-organized under the name of the Free Church of St. George's Chapel, but was ultimately abandoned and the property was sold for commercial purposes.

ST. PAUL'S CHAPEL

St. Paul's was the second chapel of ease of Trinity Church. It now has the distinction of being the oldest existing colonial church building in the city of New York.

On April 5, 1763, the vestry of Trinity Parish appointed a committee to "enquire and look for a convenient Lott of Ground in this City whereon to erect a New Church, and to report their opinion to this board with all convenient speed." Apparently, as in the case of St. George's, the vestry was influenced by the desire of the younger members of the Dutch Church to attend English services. So much so that it was said that "the greater half of Trinity consisted of accessions from the Dutch Church."

On November 3, 1763, it was

"Resolved and ordered, that a new church be built on the Church ground upon the corner of Partition (now Fulton) Street and that the committee purchase materials and agree with workmen for building the same. That what moneys are from time to time in the hands of the Church Wardens more than is necessary to answer the annual Expenses of the Church and Chappel be applied towards purchasing the materials and carrying on the building of said Church."

The location selected was well beyond the city lines; actually it had been a field of wheat on Broadway, which meandered along to what is now the City Hall Park. When this action became known,

"The good burghers scrupled not to comment on the folly . . . of the Vestry of Trinity Church, who had put so large and ornate a building in a place so sequestered, so remote, so difficult of access, and to which the population could never extend."

The architect was Thomas McBean, a Scotchman, a pupil of Gibbs, who had been trained by Sir Christopher Wren. Gibbs had been the architect of the Church of St. Martin's-in-the-Fields, London. After the War of the Revolution other work was done by Colonel L'Enfant, an engineer and architect who was employed by the Continental Congress, and who later planned the City of Washington.

On May 14, 1764, the following notice appeared in the *New York Gazette*:

"We are told that the Foundation Stone of the third English Church, which is about erecting in this City, is to be laid this day. The Church is to be 112 by 72 feet."

The same newspaper of October 20, 1766, announced that "on Monday, 27th instant, at 10 o'clock in the forenoon, the pews in S. Paul's Chapel will be let at public auction in said Chapel."

The great event was the opening of St. Paul's for divine worship on Thursday, October 30, 1766. *The New York Journal and General Advertiser* printed the following account of the service:

"Thursday last, the new Episcopal Chapel in this city called St. Paul's and esteemed one of the most elegant edifices on the continent, was opened and dedicated to Almighty GOD. The concourse of people of all ranks and denominations (who attended on the occasion) was very great.

"At 10 o'clk., the Council, Clergy, Church Wardens, and Vestry of Trinity Church, the Mayor and Corporation of the City, waited on his Excellency, Sir Henry Moore, our Governor, at Fort George. From thence they went in procession to the Chapel in the following order, viz.:

- I. The Mayor, Aldermen, and other Members of the City Corporation, preceded by the Charity Children of Trinity Church.
- II. The Clergy.
- III. The Governor's Council.
- IV. Their Excellencies Sir Henry Moore and General Gage.
- V. The Church Wardens and Vestry.

"After Divine Service, which was adapted to this particular occasion, an excellent Sermon was preached by the Revd. Doctor Samuel Auchmuty, Rector of Trinity Church. His text was taken from Exod. iii:5, 'And he said, draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy Ground.'

"A suitable band of music, vocal and instrumental, was introduced. Several pieces of Church Musick and psalms were sung and played by them in concert at the usual intervals; and the judicious Execution contributed much to heighten the solemnity. The whole was conducted with the greatest Decorum. The decent behaviour of the Audience, consisting of many Thousands of People, their devotion during Divine Service, and fixed attention to the Sermon, did Honour to themselves and to the Preacher."

The "band of musick" was there at the request of the governor, Sir Henry Moore. The vestry was hesitant at such an innovation, but yielded out of respect for his office, "on condition that nothing unsuited to the solemnity of the occasion should be performed."

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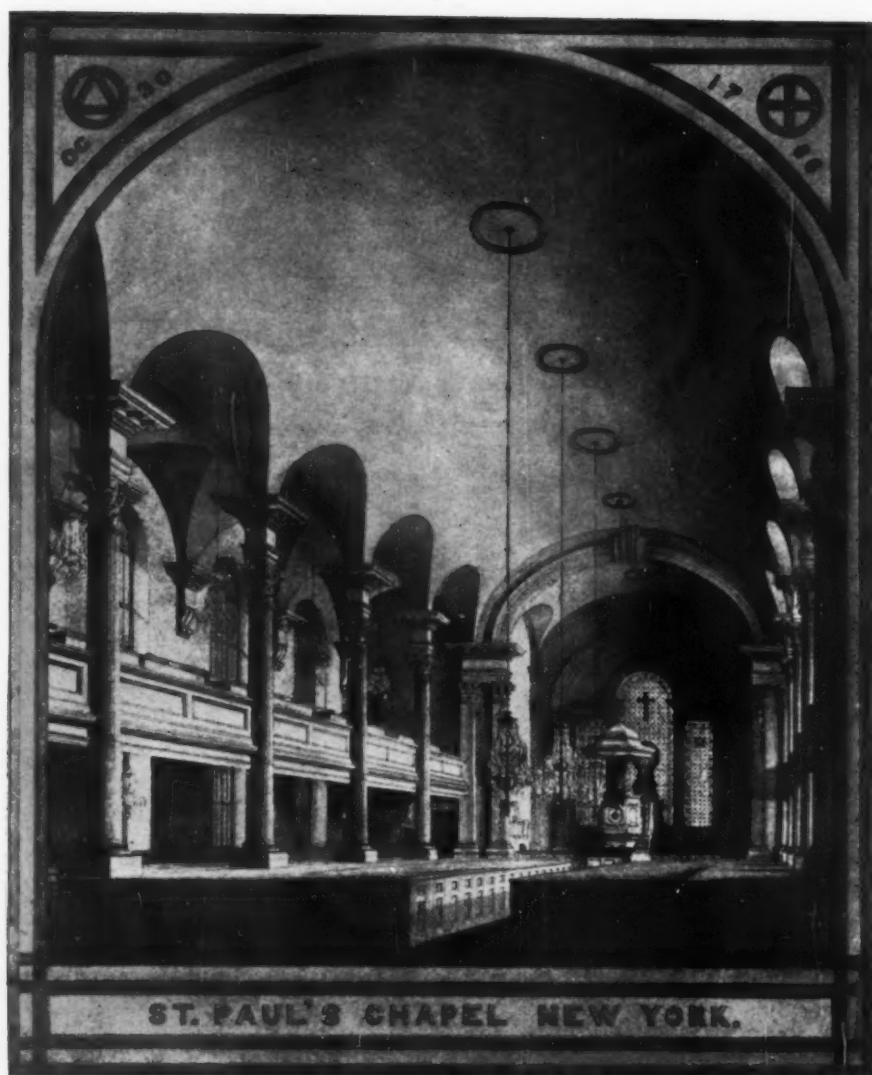
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ST. PAUL'S CHAPEL TODAY
Erected 1766

[The only colonial church building in New York]

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uited



INTERIOR AS FIRST CONSTRUCTED, 1766

During the first American occupation of New York Trinity Church and its chapels were closed. Then came the British occupation, and on Sunday, September 22, 1776, just after the great fire swept the city, St. Paul's was re-opened for divine service. The preacher was the Rev. Thomas L. OBeirne,⁶³ chaplain to Lord Howe, the commander of the British fleet. The title of his sermon was:

"A Sermon preached at St. Paul's, New York, Sept. 22, 1776. Being the first Sunday after the English Churches were opened on General Howe's taking Possession of the Town and the day subsequent to the Attempt to destroy New York by Fire. By the Reverend Mr. O'Beirne, Chaplain to the Right Honourable Lord Viscount Howe. Published by Particular Desire of the Congregation. New York, 1776, pp. 20."

His text was taken from Jer. xii:15: "And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them back again, every man in his heritage, and every man to his land."

When the chapel was first built there were doors on the north and on the south sides. The great east window was filled with plain white glass shaded by a curtain.

In the course of time sundry changes and additions were made. In 1787 the Corporation of the City of New York obtained permission from the vestry to erect a massive monument outside in front of the large window, in memory of General Montgomery, who fell at the battle of Quebec. In 1794 the graceful spire, designed by Lawrence, was built. Two years later a clock and bell were added, the latter inscribed: "Mears, London, Fecit 1797." A smaller bell was added at the centennial.

Other changes were made in the interior. The rear of the Montgomery monument, showing through the white glass, was unsightly, and the vestry, therefore, commissioned Colonel L'Enfant to submit a design which would serve the double purpose of concealing its back and at the same time form a dignified altar-piece. Under date of June 18, 1878, the vestry minute reads:

"Mr. Duane produced a design made by Col. Le Enfant to ornament that part of the great Window of St. Paul's Chapel

⁶³THOMAS LEWIS O'BIERNE was born in Ireland in 1748. Descended from a Roman Catholic family and sent to St. Omer's to study for the priesthood. Renouncing Romanism, he studied for orders in the Church of England, and accompanied Lord Howe as chaplain to the fleet. Returning to England, he was presented to livings in Northumberland and Cumberland. He was appointed bishop of Ossory and later translated to the see of Meath, both in Ireland. He died February 15, 1823.

which will be obscured by the Monument of General Montgomery which the board highly approve of and request the favour of Col. Le Enfant to superintend the execution of it and the putting of it up."

The north door was stoned up, and in its place was built a canopied pew, above the level of the pavement, for the governor of the then royal province, and this was the pew generally occupied by General Washington during his residence in the city. In 1785 the south door was also closed and a similar pew was built for the president of the United States. They were covered by canopies supported by slender shafts, beneath which were hung the emblazoned arms of the United States and the state of New York.

In 1802 the famous huge chandeliers were hung from the ceiling and remained until 1857 when the chapel was lighted by gas. They were given to various parishes, but in later years have happily been recalled and replaced in the chapel.

During its long history St. Paul's has been closely associated with the life of the republic, with the city and diocese of New York, and with the Church at large.

On April 30, 1789, General George Washington was inaugurated first President of the United States of America. After the ceremony, with his official family, he went on foot to St. Paul's Chapel for a service of thanksgiving, which was conducted by Bishop Samuel Provoost, chaplain to the Congress. He continued to worship at St. Paul's for nearly two years, at the end of which time the seat of government was removed to Philadelphia. His diary reads: "Went to St. Paul's Chapel in the forenoon;" Nov. 22, 1789: "Heard a Charity sermon for the benefit of the Orphan's School of this city;" Thursday, Nov. 26: "Being the day appointed for a Thanksgiving, I went to St. Paul's Chapel, though it was most inclement and stormy—but few people at Church."

The King's College commencement was held in the chapel on May 19, 1767, and the first commencement of Columbia College on June 22, 1785.

In 1818 a service of international interest was held. As is well known, Major-General Richard Montgomery was killed in an assault on Quebec on December 31, 1775, and was buried on the field. Writing from Quebec under date of July 7, 1818, the correspondent of the *Commercial Advertiser* said:

"After resting in peace for 42 years, within the walls and under the sod of this garrison, the skeleton of General Montgomery was on Saturday last raised from the place of its deposit and took its departure for New York, where it is destined to a more distinguished place of interment in the Church of St. Paul of that city."

On Wednesday, July 8th, the coffin was brought to St. Paul's under military escort, followed by a long procession, and, after a service conducted by Bishop Hobart, was buried beneath the monument which had previously been erected.

Six years later LaFayette revisited the United States, landing at Staten Island on August 16, 1824, and coming to New York the following day. He was the guest of honor at a grand oratorio given in St. Paul's Chapel by the New York Choral Society. A contemporary account of the proceedings said:

"As the General entered the Church the choir struck up the fine air of 'See, the Conquering Hero Comes . . . ' the effect was grand beyond description. . . . During the Oratorio the Marseillaise was sung, and, by request repeated at the close."

It is also noted that the marquis also attended divine service in Trinity Church, the preacher being the Rev. J. F. Schroeder.

In 1831 James Monroe, ex-president of the United States, died in New York, the funeral being held in St. Paul's, Bishop Benjamin T. Onderdonk officiating.

The first diocesan convention of New York was held in St. Paul's Chapel on June 22, 1785. Six parishes were represented by five presbyters and eleven laymen. At a meeting held September 20, 1786, the minutes read:

"A certificate, recommending the Reverend Dr. Provoost for Episcopal consecration, was signed by all the members present."

After his consecration in London on February 4, 1787, he returned to New York and presided at his first convention held in St. Paul's Chapel on June 27th. The record of Friday, June 20th, reads:

"The Convention met . . . and proceeded to the house of the Right Reverend Bishop Provoost; and being joined by him, returned to St. Paul's Chapel, in the following order:

Charity Scholars,
Members of the Church,
Gentlemen of the Vestry of Trinity Church,
Lay Delegates of the Convention,
The Bishop and Clergy.

On entering the chapel, an anthem suitable to the occasion, was sung by the Charity Scholars; the Morning Service was then read by the Reverend Mr. Rowland."

The members of the convention then assembled in front of the desk and presented an address to the bishop, to which he replied, and the proceedings closed with the episcopal blessing.

Prior to the erection of any building, the first class of what was destined to be the General Theological Seminary met in a small apartment directly over the vestry-room of St. Paul's, at the northeast corner of the chapel.

When the General Convention of 1832 convened in New York, the opening service was held in St. Paul's. That convention was notable for the consecration of four bishops: John Henry Hopkins, for Vermont; Charles P. McIlvaine, for Ohio; Benjamin Bosworth Smith, for Kentucky, and George Washington Doane, for New Jersey. The service was held in St. Paul's; Bishop William White was the chief consecrator, assisted by Bishops Griswold, Bowen, Brownell, H. U. Onderdonk, William Meade, Benjamin T. Onderdonk and L. S. Ives. Such a service was without precedent in the American Church.

CENTENNIAL

The centennial of the opening of St. Paul's was observed in a series of services held October 28-30, 1866. The opening sermon was preached by the Rev. Benjamin I. Haight, and in the evening the Rev. Francis Vinton was the preacher.

On Monday, the 30th, the rector, Dr. Morgan Dix, gave a lecture on "The History and Antiquities of St. Paul's."⁶⁴ At the evening service of that day the choral service was sung for the first time in St. Paul's.

At the centennial service proper, October 30th, the Rev. Dr. Edward Y. Higbee, one of the assistant ministers, read the sermon delivered by the Rev. Dr. Samuel Auchmuty, then rector, on the occasion of the opening of the chapel on October 30, 1766. Its title page ran:

⁶⁴Morgan Dix, *Historical Recollections of St. Paul's Chapel, New York*. To which is prefixed an account of the three days' services on the occasion of the celebration of its centennial anniversary, on October 28, 29 and 30, 1866. New York: 1867.

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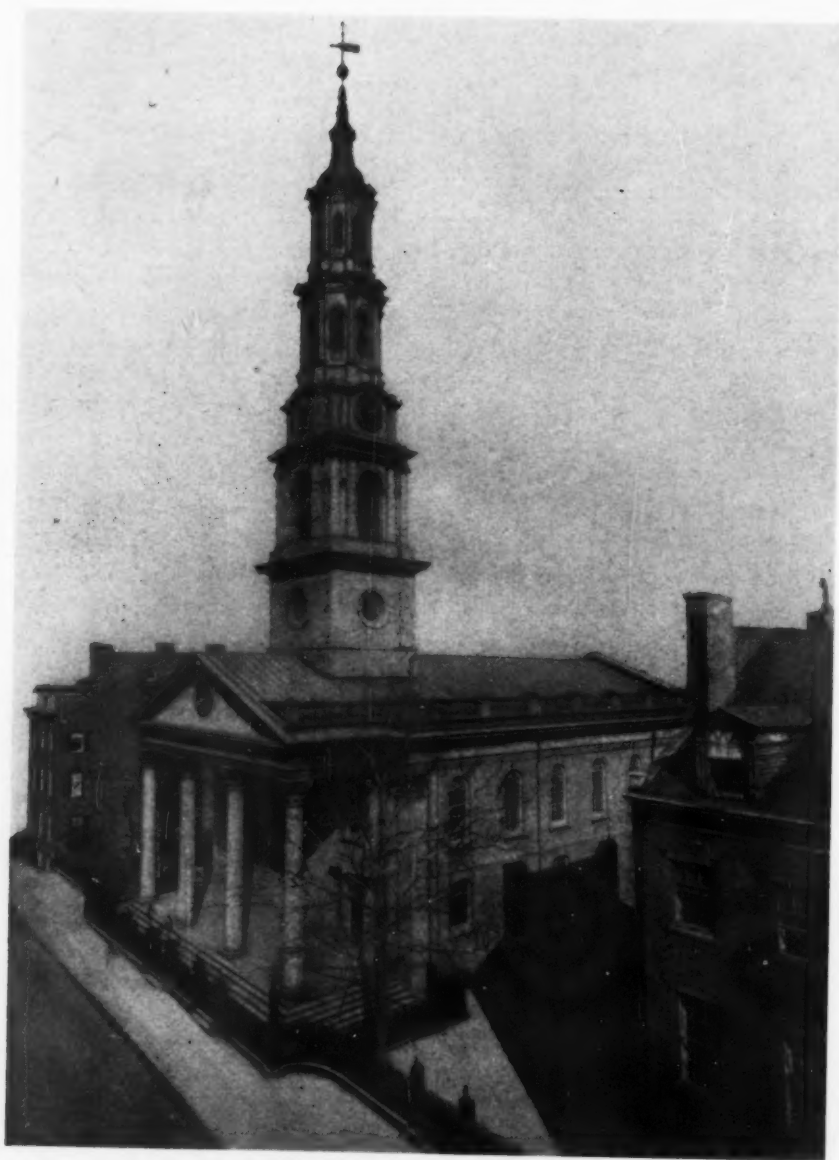
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ST. JOHN'S CHAPEL
Completed and Consecrated 1807

A
SERMON
Preached at the Opening of
ST. PAUL'S CHAPEL
In The
CITY OF NEW YORK
On the Thirtieth Day of *October*,
A. D. 1776.

By SAMUEL AUCHMUTY, D. D.
Rector of *Trinity-Church*; and Chaplain to the Right Hon.
William, Earl of *Stirling*.
Published at the Request of the Church-Wardens and Vestry.

In 1867 the American branch of the Confraternity of the Blessed Sacrament was organized in St. Paul's, and the first members received.

For the full story of the later years of the chapel we must await the forthcoming publication of the fifth volume of the *Dix History*. But more than passing mention should be made of the notable social service during the twenty-five years' ministry of the Rev. Dr. William Montagu Geer, who established a service for night-workers at 2:30 A. M., and a highly successful business women's lunch club to care for office workers in the neighborhood. Dr. Geer retired on October 1, 1918.

At a later period the parish house was condemned by the city to make way for the Independent Subway. Since that time the emphasis has been on worship and the sacraments; from 1918 there has been a daily Eucharist at 8 A. M., and reservation, denoted by a sanctuary lamp copied from one in the 10th century. During Advent and Lent there is a preaching service on weekdays for business people.

ST. JOHN'S CHAPEL

In the year 1792 a committee of the vestry was "instructed to ascertain what part of land belonging to the Corporation ought to be reserved for another church, parsonage, school-house, burial ground and other public purposes." Nothing appears to have been done. But in 1802 by reason of the fact that there were so many applicants for pews which could not be met in the parish church and the two chapels, the rector was authorized by the vestry "to hire a room for public worship in the neighborhood of Brannon Street (now Spring), with benches for the accommodation of a congregation."

For the congregation thus gathered, St. John's Chapel was begun in 1803. It was located opposite what was described as the most beautiful park in the state, and was surrounded by the residences of wealthy and

fashionable members of society in the city. The cost was \$172,833, plus an organ costing \$8,000. On May 14, 1807,

"It was ordered that the Church be opened with as little delay as may be—that the Committee on Pews be authorized to fix an annual Rent . . . and that the said Pews be sold by public Auction in the said Church for the Term of three years and no longer, subject to such Rents—also that during the said Term, St. John's Church be retained under the control of this Corporation."

It was consecrated by Bishop Benjamin Moore in 1807, the sermon being preached by the Rev. Dr. Isaac Wilkins, described as "a noble man, a powerful writer, a friend of Seabury and Chandler."⁶⁵

In its interior the church had introduced an arrangement which was later called "The Hobart chancel." "The altar was on a slight elevation, above it the prayer desk, and still above that the pulpit, reached from a door behind."

In 1857 there were extensive alterations and additions, including a chancel, making St. John's one of the most beautiful and imposing churches in the city. They included a three-story building in the rear, designed for a Sunday school and a parochial school; a chapel; and a chancel 24 feet deep, elevated from the nave by four marble steps, and paved with inlaid marble. The apsidal chancel was covered with a semi-dome, and lighted through the cupola. Prayer desks were on either side of the choir, and the pulpit was attached to the gospel-side of the chancel arch.

Thus enlarged and beautified, the church was re-opened on Quinquagesima Sunday, February 13, 1857. The officiating clergy were: Horatio Potter, provisional bishop; and the Rev. Messrs. John F. Young, F. Ogilby and C. B. Wyatt. The sermon was preached by the Rev. Edward Y. Higbee, from St. Luke iv:18: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."

With the passage of the years the character of the neighborhood changed. Its one-time parishioners moved away to the upper part of the city; others attached themselves to St. Luke's Church, which became associated with St. John's.

In 1918 the city determined to widen Varick Street. When the widening was undertaken, it was found that the new line ran directly through the chapel. That part of St. John's was condemned, and for

⁶⁵DR. ISAAC WILKINS, born December 17, 1742, was a loyalist and a graduate of Columbia. Priested January 14, 1801. He was the rector of St. Peter's, Westchester, and died there February 5, 1830, in his 89th year.

a time the property was owned partly by the city and partly by the chapel.

For several years the city delayed action and endeavored to work out some plan which would admit of the preservation of the building in spite of the change in the street line. At length, however, the city engineers decided that no such plan could be devised, and the vestry was notified by the city authorities that the building must either be removed or demolished. The vestry had already made a number of efforts to secure the removal of the building to a new site. They offered to give the building, and also the sum of \$25,000 towards the cost of its removal, to three different parishes which were considering the erection of church buildings, but found no acceptance. Therefore, in accordance with the notification received from the city, the demolition of the building was commenced, the expense being borne in part by the city and in part by the parish.

The chapel was closed February 1, 1909. The altar, the chancel furniture, the font and the memorial tablets were removed to St. Luke's Chapel, a short distance away, and the reading desk and the pulpit were given to All Saints' Church, Corlear's Hook, now All Saints' Chapel of Trinity parish.

THE CHAPEL OF ST. CORNELIUS THE CENTURION, GOVERNORS ISLAND

The earliest religious services on Governors Island were conducted by the Rev. John McVickar,⁶⁶ professor of moral and intellectual philosophy in Columbia College, which was then in Park Place.

In 1844 Dr. McVickar was appointed civilian chaplain by the government at a stipend of \$700 per annum. In fine weather he conducted services in a grove of trees; at other times in one of the rooks at post headquarters.

There being no chapel, and failing to obtain government aid in building one, Dr. McVickar, aided by contributions from his family and interested friends, raised the necessary funds and built the first Chapel of St. Cornelius the Centurion, drawing the plans himself. He wrote his son saying:

"My church goes on beautifully. It grows upon me every time I see it. It has beyond any little church I know, the two elements I want in a rural house of God—humility and

⁶⁶JOHN McVICKAR, son of John and Anna (Moore) McVickar, was born in New York City, August 10, 1787, and graduated from Columbia in 1804. He studied theology under Hobart, by whom he was ordered deacon in 1811 and priested in 1812.

reverence. . . . As to cost, it will sum up when finished to near \$25,000. What I can raise by the help of friends I will; what I cannot I must bear and hold it a consecrated gift, laid on God's Altar"⁶⁷

It may be noted that the soldiers of the garrison were compelled to attend divine service, the only exception being those who had religious scruple, but even they were required to remain in their quarters and listen to the reading of the Articles of War. The students of Columbia, in allusion to his army work, sang:

"O, Johnny McVickar's a warlike man,
He's built on the preaching and fighting plan—
He's chaplain of Governor's Island."

He served as chaplain until 1862, at which time the War Department ruled that the chaplain should reside on the Island. This being impossible for the doctor, owing to his college duties, he resigned. After his death the following inscription was carved on one of the stones in the new chapel:

IN
Memory of
JOHN McVICKAR
Priest and Doctor
Born 1787, Died 1868
Chaplain Of This Post
1844-1862
By Whose wisdom and
Liberality the first
Chapel of St. Cornelius
the Centurion was
erected in 1846.

The Law of Truth
was in his mouth,
and iniquity
was not found in his Lips.

In 1868 the war department announced that as Governors Island was within the limits of the city of New York, the religious bodies should feel responsibility for the welfare of the men in the garrison. Trinity Parish responded by offering to maintain a clergyman who would serve as a commissioned chaplain. The government consented to this arrange-

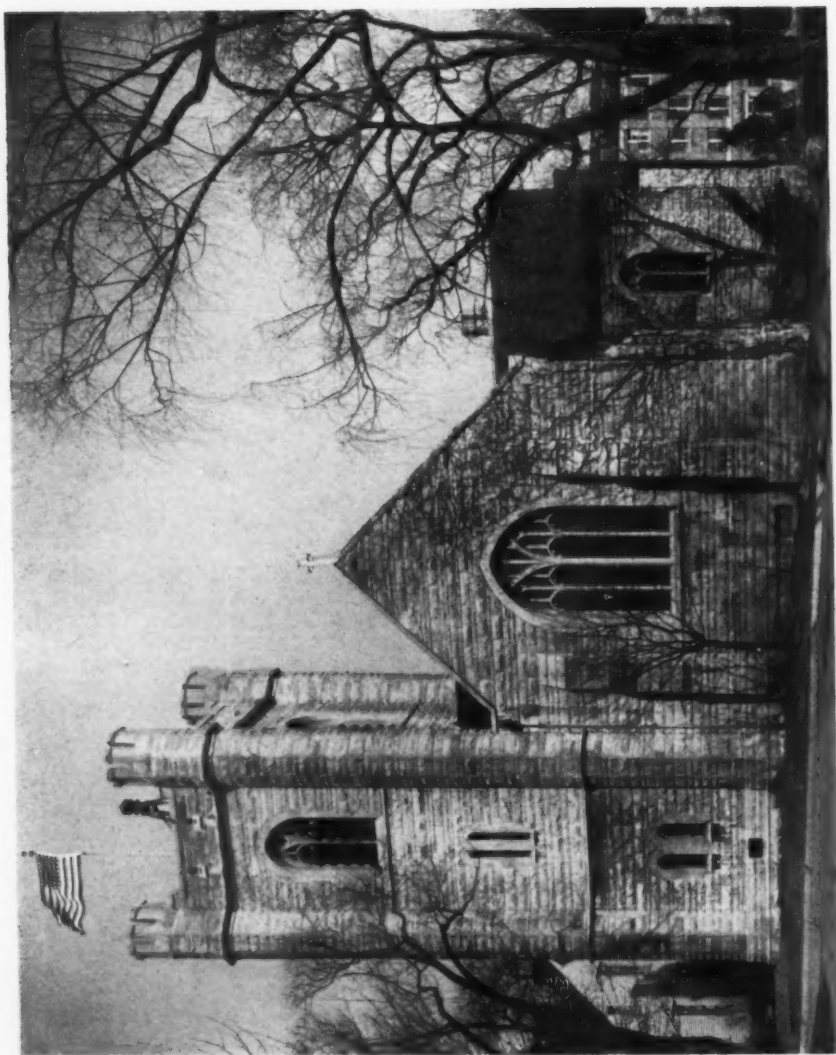
⁶⁷Wm. A. McVickar, *The Life of the Reverend John McVickar, S. T. D.*, p. 311.



CHAPEL OF ST. CORNELIUS
Governors Island—1846



INTERIOR OF THE CHAPEL OF ST. CORNELIUS
1846



THE NEW CHAPEL OF ST. CORNELIUS THE CENTURION
Governors Island
Completed and Consecrated 1905

ment, and since that time St. Cornelius' has ranked as one of the Trinity chapels.

The first appointment was that of the Rev. J. B. C. Beaubien, who served for a little over one year.

The Rev. Alexander Davidson was appointed January 10, 1870. Not in good health, he was granted leave of absence. During his absence yellow fever broke out on the Island. Immediately he returned to minister to the sick, contracted the disease, and died. A tablet to his memory, erected in Trinity Church, reads:

In Memory of the Rev.
ALEXANDER DAVIDSON
Chaplain at Fort Columbus
New York Harbor
Who died of Yellow Fever
Sept. A. D. 1870.

Though absent on sick leave when the disease broke out he came back, and while ministering to the sick and dying, was himself struck down and thus gave his life for his Brethren.

On January 17, 1871, the Rev. Edward Hackley Carmichael Goodwin was appointed chaplain to the post, and served until September 30, 1904, when he was retired on a pension. His closing years were spent at Glyndon, Baltimore County, Maryland.⁶⁸

He was succeeded on October 1, 1904, by the Rev. Edmund Banks Smith, who held the position for twenty years. Beginning as civilian chaplain, he was appointed to the reserve with the rank of major. During his residence on the Island he made careful study of its history from the beginning and published a book under the title, *Military History of Governors Island, Under Three Flags, 1637-1923*. It is the standard work on the Island.

After nearly sixty years of constant use, the old chapel began to decay and was no longer safe for use. After consultation with the war department, Trinity Corporation undertook the erection of a beautiful stone chapel, the architect being Charles Coolidge Haight, whose father, the Rev. Benjamin I. Haight, had been at one time an assistant minister of Trinity Parish. The corner-stone was laid by Bishop David H. Greer, on Friday, October 27, 1905, just thirty-seven years after

⁶⁸CHAPLAIN GOODWIN was born November 22, 1827, in Fredericksburg, Virginia, and graduated from St. Mary's College, Baltimore, in 1848. After studying law for some years, he entered the General Theological Seminary. He was ordered deacon on January 18, 1857, by Bishop Whittingham, and priested the following year by the same bishop. For five years he ministered at Ascension Church, Westminster, Maryland. In 1851 he went to All Saints', Calvert County, and from thence to Emmanuel Church, Chestertown. He died in his 85th year.

the chapel had become part of Trinity Parish. It was consecrated the following year.

On January 1, 1924, Chaplain Smith retired. At a farewell reception he was presented by General Bullard with a silver pitcher, bearing the inscription:

1904-1924

Presented by the Officers and Ladies of Governors Island to Chaplain and Mrs Edmund Banks Smith in appreciation of their Twenty Years of Friendship and Service, January 4, 1924.

Chaplain Smith died suddenly in New York on Sunday morning, December 21, 1924.⁶⁹

TRINITY CHAPEL

In the course of the years, many of the parishioners attending the parish church and St. Paul's Chapel moved into the mid-section of the city. To care for such, it was resolved on November 2, 1850:

"That it is expedient for this Corporation to purchase land in the upper part of the city of New York and erect a chapel thereon in connection with its Parish Church."

It was ultimately determined to purchase five lots of land on the north side of West 25th Street, and one on the south side of West 26th Street, at a cost of about \$3,330. A little later three adjacent lots were purchased.

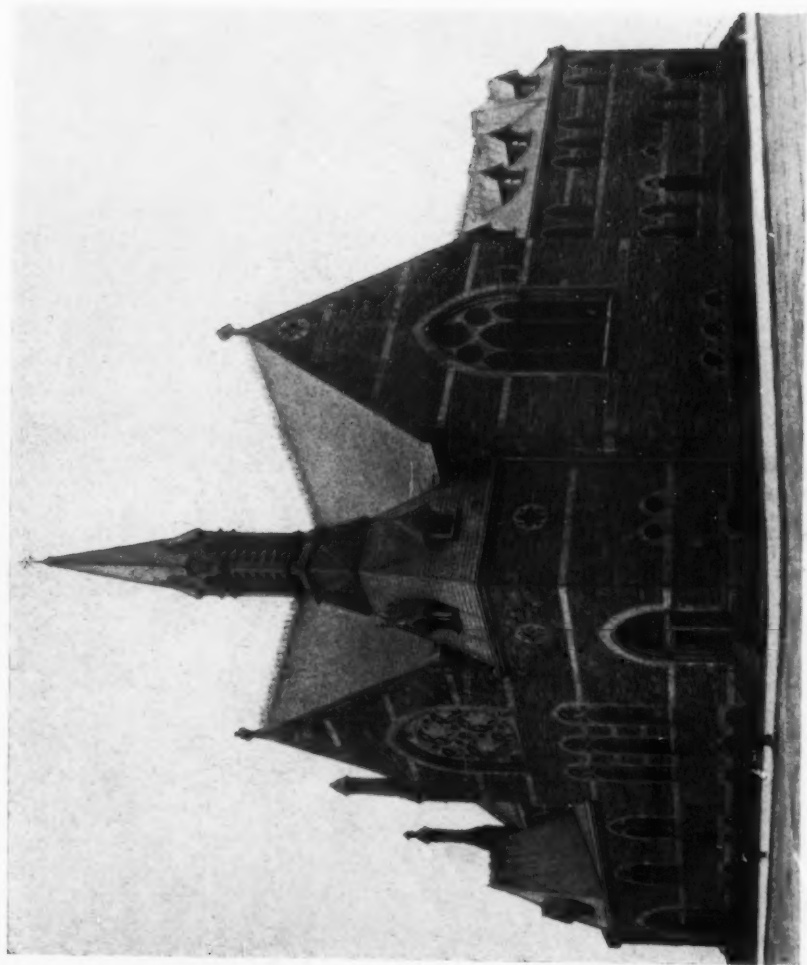
Mr. Richard Upjohn was appointed architect. Without a tower, and quite plain on the outside, the beautiful interior was properly described as an "Upjohn masterpiece." It was lined with Caen stone, and had a single aisle leading through a great chancel arch to an apse—the latter an unusual feature in Upjohn's work.

The chapel was consecrated by Bishop Horatio Potter, assisted by Bishop Henry J. Whitehouse, of Chicago, on the second Tuesday after Easter, April 17, 1855. Bishop Potter preached from the words: "The Lord is in His Holy Temple." There were over one hundred clergy in attendance, including Dr. Berrian, rector of the parish.

⁶⁹EDMUND BANKS SMITH, the son of Elvin Keyser and Estelle (Banks) Smith was born at Burlington, New Jersey, January 2, 1864. Educated at Trinity School, St. Stephen's College, and the General Theological Seminary, he was ordered deacon in 1888, and priest by Bishop Scarborough, of New Jersey, and began his ministry as assistant at the Church of the Transfiguration, New York City. He was buried from Trinity Church.



TRINITY CHAPEL
West 25th Street, Near Broadway
Consecrated April 17, 1855



THE CHAPEL OF ST. CHRYSOSTOM
Opened 1869 Consecrated 1879

The Rev. Dr. Edward Y. Higbee, who was called "one of the most eloquent preachers that the American Church has known," and the Rev. Dr. John Henry Hobart (son of the bishop), were assigned to the care of the chapel, and under their direction a large congregation was gathered. Later vicars were the Rev. Dr. Henry Adams Neely, who became bishop of Maine; the Rev. Dr. Cornelius R. Swope, who served until his death in 1890; and the Rev. Dr. William H. Vibbert, who founded the Brotherhood of St. Andrew. In 1924 beautiful carved oak choir stalls were given in memory of Dr. Vibbert.

Churches in the city are sensitive to changes in the character of the population, which sometimes occur with great rapidity. Brownstone houses become tenements. Resident parishioners are driven out. With Trinity Chapel it was not a case of changes in population; in that event the methods of the chapel could have been adapted to the situation. What actually happened was that the chapel found itself bereft of any resident population whatever. It became surrounded by warehouses, lofts, and other purely commercial buildings. Situated, as it was, on a side street, it could not be adapted to a general ministry on a great thoroughfare like St. Paul's. With the greatest possible reluctance the vestry decided to sell the property to a branch of the Orthodox Church, the congregation of which was drawn from various parts of the city. It has, happily, been thus preserved for religious worship.

THE CHAPEL OF ST. CHRYSOSTOM

The Chapel of St. Chrysostom grew out of a mission Sunday school of Trinity Chapel.

In 1867 the legislature of the state of New York adopted a bill providing for the erection of free mission chapels. Up to this time the chapels of Trinity had been built to provide for its well-to-do parishioners who had moved uptown. St. Chrysostom's, and a little later, St. Augustine's, were established for persons living in the poorer districts, and to have free seats. They were to be mission chapels.

In 1865 the Rev. Thomas H. Sill⁷⁰ was appointed to have charge of the new work, and remained for nearly forty-six years. He held the first service in a room on West 22nd Street, near 6th Avenue. The following year they were transferred to a hall at the corner of 34th

⁷⁰THOMAS H. SILL was born at Middletown, Connecticut, on November 7, 1838. He attended Trinity School, Columbia College, and the General Theological Seminary. He was ordered deacon in July, 1864, and priest the same year by Bishop Horatio Potter. After serving for one year at Grace Church, Canton, New York, he came to St. Chrysostom's. He had two sons in the ministry—James B. and Frederick H., the latter of the Order of the Holy Cross and founder of Kent School.

Street and Broadway, which was then regarded as the "Tenderloin" district of the city.

The chapel was built on land at the corner of 7th Avenue and 39th Street, the corner-stone being laid by Bishop Horatio Potter. The first service was held on November 7, 1869, and the chapel was consecrated by Bishop Potter on October 30, 1879.

Father Sill died in St. Luke's Hospital on April 6, 1910. He was said to have been the oldest active minister in New York City. The large attendance at his funeral held in the chapel was a tribute to the love in which he was held by the poor on the West Side. Speaking of the evidential value of such a ministry as exemplifying the social power of the gospel of Christ in the days of unrest and doubt, Bishop Greer said of him: "He was a consecrated priest of God in the profoundest and truest sense."

During his lifetime Father Sill had expressed a wish for a stone altar and reredos, and it was decided to erect them as a memorial to the late vicar. On the 23rd Sunday after Trinity, November 10, 1912, they were dedicated by the Rt. Rev. Sheldon M. Griswold, bishop of Salina, acting for Bishop Greer, who was unable to be present. Dr. Manning was the celebrant, and the sermon was preached by Father Sill's youngest son, the Rev. Frederick H. Sill, O. H. C., from the words: "For our conversation is in heaven." In course of the sermon he paid loving and tender tribute to his father, "who gave himself unsparingly to the poor, the lonely, the suffering and the outcast."

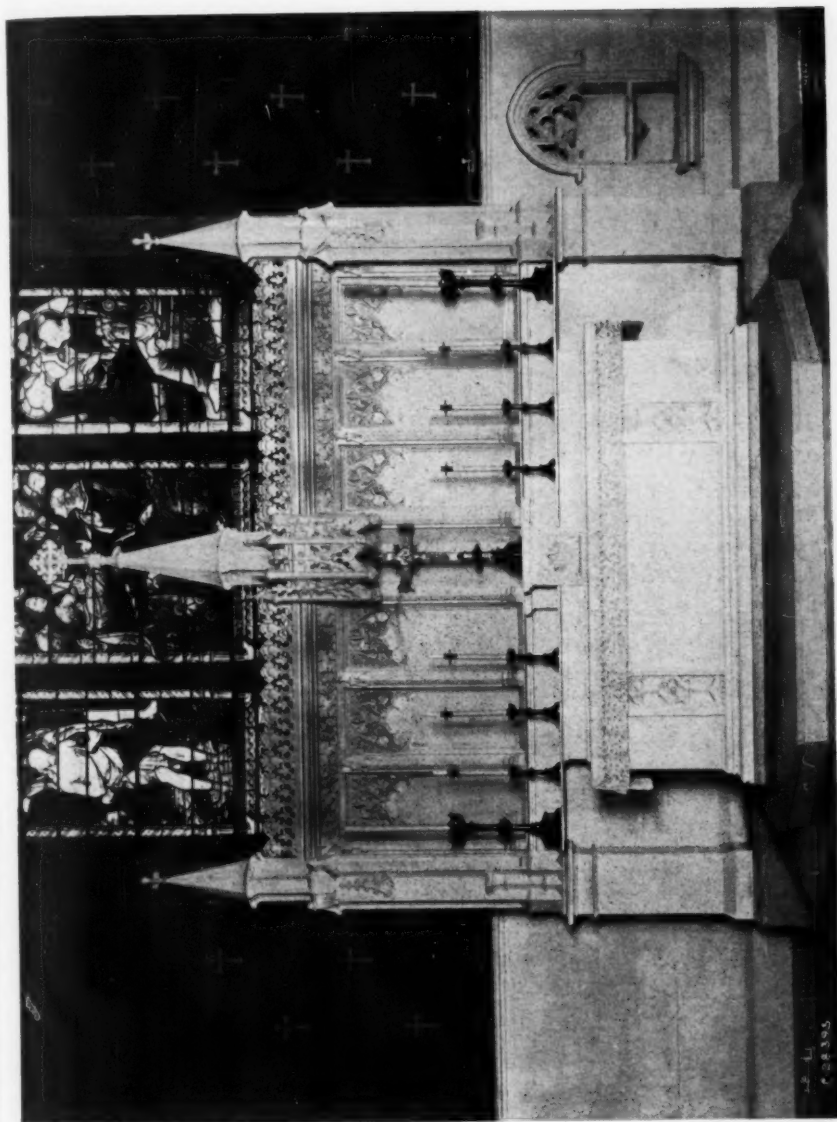
In the course of time the neighborhood of the chapel materially changed. It became almost exclusively an amusement center, and it was thought necessary to close the chapel and transfer such of its people as were left to the pastoral care of St. Clement's Church, which had long been subsidized and almost entirely rebuilt by Trinity Corporation.

THE CHAPEL OF ST. AUGUSTINE

The second free chapel of Trinity Parish was that of St. Augustine.

The work originated at Nos. 262 and 264 Bowery, in a five story building, of which four of the lofts were used for the mission, the first service being held on December 19, 1869. The Rev. Arthur C. Kimber, then a deacon at Trinity Church, was placed in charge on December 9, 1872, on his ordination to the priesthood. The corner-stone of the chapel was laid on September 2, 1876, and it was consecrated on November 30, 1877, by Bishop Horatio Potter.

Few churches in the city have experienced such extraordinary and rapid changes in the character of the surrounding population. When



ALTAR AND REREDOS OF ST. CHRYSOSTOM'S CHAPEL
IN MEMORY OF THE REVEREND THOMAS HENRY SILL
November 7, 1838-April 6, 1910

The Chapel was demolished in February, 1924, and the Altar and Reredos were presented to the Church of St. John the Evangelist, West 11th Street, New York City



THE CHAPEL OF ST. AUGUSTINE
Completed and Consecrated 1877

it began, the population east of the Bowery was mainly English. Then came the Germans, followed in due course by Italians. It was stated that, roughly speaking, these changes took place about every ten years. Dr. Kimber wrote:

"One can hardly buy an English newspaper three blocks east of the Bowery, south of Houston Street. Almost everything is Yiddish, and in the same district at least half the signs and notices are either Yiddish or Italian."

The time came when the immediate population surrounding the chapel was a combination of Italian and Yiddish, with the addition of some Russians.

In 1912 it was found that in one short block adjacent to the chapel there were 365 Italian families; 1,824 souls; and in the same block about 1,900 Hebrews.

For the benefit of the Italians St. Augustine's established a Eucharist every Sunday morning at 9:15 A. M., and vespers, with a sermon, at 5 P. M.

At a later period the parish house of the chapel was turned over to the City Mission Society and renamed Houston House, for the carrying on of social service, and to be used as a social, educational and recreational center for the dwellers in the immediate neighborhood. Trinity vestry provided light, heat, and janitor service, and, in addition \$16,000 a year for the general support of the work, it being stipulated that the facilities should be available to all, irrespective of race or religion.

Meanwhile the spiritual work of the chapel went on. The *Year Book of Trinity Parish* states:

"The spiritual work is done along Catholic lines. By this we mean that there is no attempt to make proselytes, but only to reach the unchurched thousands. . . . Italian services are maintained for those who cannot understand English: Italian classes are formed in the Sunday School only when there are children who could not understand instruction in English, such children being transferred to English classes as soon as possible. All the work tends to the building up of an American Catholic congregation of those Italians who elect to stay in the country and become American Citizens."

A unique and most interesting experiment followed. Owing to changes in the Russian regime, the Metropolitan Platon and his congregation were turned out of the Russian cathedral, and, for the time

being, left homeless. He turned to the Episcopal Church to help him to find a place of worship for his people.

St. Augustine's Chapel was far too large for its congregation. An arrangement was made whereby the chapel was divided by a fire and sound-proof partition, so as to create two churches. St. Augustine's congregation retained the altar and chancel; the other side of the screen was devoted to the Russian congregation, providing accommodation for about 1,000 people.

It was formally opened on Sunday, May 22, 1927, with a service of thanksgiving attended by Dr. Stetson, rector of Trinity, and representatives of the vestry. Trinity paid the cost of the alterations, amounting to \$30,000. The metropolitan presented Dr. Stetson with a beautiful old ikon. In expressing his gratitude he said:

"It is beyond our power to express to you our gratitude for such benevolent, truly Christian, brotherly attitude towards us. . . . We have the same God that you have, the same Lord and Saviour Jesus Christ, the same Christian feeling, the same Christian consciousness, and now your temple has become ours while it has also remained yours."

In the course of time the congregation and furnishings of St. Augustine's were transferred to All Saints' Church, Henry and Scammell Streets. Dr. Fleming writes:

"All Saints', to all intents and purposes, no longer exists. There is no vestry. Trinity Parish has assumed the expenses of operating the plant and the entire work is being done under the name of St. Augustine's Chapel. What was left of All Saints' Congregation—which was only a few members—has been absorbed into Saint Augustine's."

The parish of All Saints', Corlear's Hook, was incorporated May 27, 1824, the Rev. W. A. Clark being the first rector. The first services were held in a private house, after which a temporary church, seating 400, was erected. The corner-stone of a permanent church was laid by Bishop Hobart on October 3, 1827, and was consecrated by him on June 5, 1828. It was later enlarged. Between 1829 and 1855 Trinity Corporation gave to All Saints', in the shape of grants, loans and annual allowances, \$35,500.

THE CHAPEL OF ST. LUKE

1820-1891

Almost a Sabbath day's journey from the city lay Greenwich Village, so called from its green pastures and verdant groves. It was reached from the city by a stage coach, which ran twice a day.

The work of the Church in this village began on October 7, 1820, when a service, conducted by the Rev. George Upfold, M. D., of Lansingburg and Waterford, New York, who was attending the diocesan convention, was held in the schoolhouse of Mr. Obadiah Parker in Amos Street (now West 10th St.).

Encouraged by what was described as "quite a respectable attendance," a conference was held in the house of Mrs. Catherine Ritter, West 4th Street and Little Jones Street, at which it was determined to establish a parish. On November 6, 1820, the parish of St. Luke's was organized, with Clement C. Moore, son of Bishop Benjamin Moore, as the senior warden, and was admitted into union with the diocese in 1821. The Rev. Dr. Upfold was called as rector.⁷¹

The services were conducted by Dr. Upfold in the watch house of the state's prison, a rental of \$30 per annum being paid. There, on Christmas Day, the first service of the Holy Communion was celebrated with sixteen communicants.

Trinity Parish gave the land for the church, later adding two lots for a churchyard and contributing \$400 towards the salary of the rector.

Plans for a church, 48x65, were drawn by Clement C. Moore, the cost being estimated at \$7,500. Part of the cost was met by the sale of pews, 120 in number, and by the sale of vaults in the churchyard.

Reporting to the diocesan convention of 1821, Bishop Hobart said: "On the 4th of June I laid, with suitable religious solemnities, the cornerstone of the new church of St. Luke's, in the city of New York." The stone was inscribed:

⁷¹GEORGE UPFOLD was the son of George and Mary (Cheasmor) Upfold, born at Shemley Green, near Guildford, Surrey, England, on May 7, 1796. Brought to the United States in 1802, and settled at Albany, New York, his father becoming warden of St. Peter's Church. Graduated from Union College, Schenectady. After a short service in the War of 1812, he studied medicine under the famous Dr. Valentine Mott, taking the degree of doctor of medicine from the College of Physicians and Surgeons of New York in 1816. After practising medicine in Albany for two years, he entered the ministry, being ordered deacon by Bishop Hobart on October 18, 1818, and advanced to the priesthood by the same bishop July 13, 1820. Instituted as rector of St. Luke's in December, 1820, eight years later he became the second rector of St. Thomas', New York City, and three years later of Trinity Church, Pittsburgh, Pa., where he remained for eighteen years. On December 16, 1849, he was consecrated first bishop of Indiana. He died at Indianapolis, August 26, 1872, in his seventy-seventh year.

"Glory to God in the Highest"

St. Luke's Church

Erected A. D. 1821

Rev. George Upfold, M. D., Rector.

Clement C. Moore

Edward N. Cox *Church Wardens*

Nicholas Roome

Henry Ritter

Andrew Backus

John P. Roome

Floyd Smith

Vestrymen

Thomas Constantine

D. A. Cushman

Wm. H. Harrison

The following account of the ceremony appeared in *The Columbian* of June 6th:

"The corner-stone of a new Episcopal Church, to be called St. Luke's, Greenwich, was laid on Monday at ten o'clock. The ceremony was performed by the Right Reverend Bishop Hobart, assisted by the Rev. G. Upfold and many of the Clergy. The building will be plain and neat, and contains upwards of one hundred pews on the ground floor. The erection of this Church, we learn, is owing to the exertions of a few gentlemen who have given their individual responsibilities for the cost of the edifice. The ground is a present from Trinity Church."⁷²

The church was consecrated by Bishop Hobart, assisted by Bishop Thomas Church Brownell, of Connecticut, on May 16, 1822. Reporting to the diocesan convention, he said:

"The building is a neat and commodious edifice, of moderate dimensions. The desk, the pulpit, and the chancel, are constructed with great judgment and taste; and the chancel is so elevated in front of the former that the congregation may see with convenience all the services performed there. . . . The congregation of St. Luke's was organized about two years ago, and has been gradually increasing under the services of its rector, from thirty families to more than double that number."⁷³

In 1828 the church was enlarged by the addition of forty-two pews.

⁷²Tuttle, *History of St. Luke's Church in the City of New York, 1820-1920*, p. 12.

⁷³*Journal, Diocesan Convention, 1822*, p. 16.

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ST. LUKE'S CHAPEL
St. Luke's Church became a Chapel of Trinity Parish in 1892



ST. LUKE'S CHAPEL
Interior

On November 6, 1828, Dr. Upfold resigned to become second rector of St. Thomas' Church, New York City. He was succeeded at St. Luke's by the Rev. Levi Silliman Ives, who was born at Meriden, Connecticut, September 16, 1797. On August 4, 1822, he was ordered deacon by Bishop Hobart, and on December 14, 1823, was advanced to the priesthood by Bishop William White, of Pennsylvania. After serving in some Pennsylvania parishes, he came to New York in 1827 to become assistant minister at Christ Church, and the following year to St. Luke's. On September 22, 1831, he was consecrated second bishop of North Carolina, serving for twenty-one years. At the end of that time he embraced the Roman Catholic faith and was deposed by the House of Bishops in October, 1853. He died October 13, 1867.

Following the departure of Mr. Ives, the Rev. William Rollinson Whittingham was elected rector of St. Luke's. He was a man of frail health and fiery temper, but a monumental scholar and a strong catholic in addition to being a great preacher.⁷⁴

Deeply interested in education, he induced the vestry to purchase land at the corner of Grove and Hudson Streets and erect thereon "a building suitable for the accommodation of the several institutions and associations connected with the parish." Two departments of the school were opened in October, 1833.

The rectorship of Mr. Whittingham was comparatively brief and was broken by one year's leave of absence, during which time the Rev. John Murray Forbes had charge of the parish. Broken in health, he resigned the rectorship in 1834, and after a year in Europe, became professor of ecclesiastical history in the General Theological Seminary, and on September 17, 1840, was consecrated bishop of Maryland.

To fill the vacancy the vestry turned to the Rev. John Murray Forbes,⁷⁵ who had supplied the parish during the year's absence of Mr. Whittingham. He was instituted as rector by Bishop B. T. Onderdonk on September 26, 1834.

Dr. Forbes was a catholic churchman. The year before he became rector, John Keble had preached his famous assize sermon which ushered in the Tractarian Movement, and the Oxford Tracts were published in New York in 1839. They profoundly influenced Forbes and he introduced changes in the services of St. Luke's which were not acceptable

⁷⁴WILLIAM R. WHITTINGHAM was born in New York City, October 2, 1805. Graduated General Theological Seminary. Ordered deacon by Bishop Hobart, March 11, 1827, in Trinity Church; priest, December 18, 1829, by Bishop Croes, of New Jersey; rector St. Mark's Church, Orange, New Jersey. Bishop of Maryland, 1840. Died October 17, 1879.

⁷⁵JOHN MURRAY FORBES was the son of James Grant Forbes and Frances (Blackwell), born in New York City, in 1807. Graduated from Columbia in 1827, and from the General Theological Seminary in 1830. Tutor in Trinity College, Hartford; rector, St. George's Church, Flushing, Long Island.

to some members of the congregation. Writing of those days, Dr. Tuttle, his successor, said: "He was the first in the city to repair the altar of the Lord which was broken down, restoring the daily services and weekly communions. I am not surprised that the opposition he experienced to doctrines and usages and practices, which we all now recognize as right, should have in a measure stunned him." Dr. Forbes resigned in 1849.

In 1851 he was ordained a priest in the Roman Church and became assistant in the Church of the Nativity, and later pastor of the new St. Ann's Church, 8th Street. He was made doctor of theology by Pope Pius IX, and was sent by Archbishop Hughes to Rome to aid in founding the American College for priests in that city. On October 17, 1859, Dr. Forbes renounced the Roman obedience and was restored to the active priesthood of the Protestant Episcopal Church. Dr. Tuttle found him a place as assistant in St. Luke's, where he had been rector, and he served for two years. In 1870 he was installed as the first permanent dean of the General Theological Seminary (previously the members of the faculty had served in turn as dean). In 1872 he resigned and retired to Elizabeth, New Jersey, where he died in 1885.

In 1850 the Rev. Dr. Isaac Henry Tuttle, a graduate of Trinity College, Hartford, and of the General Theological Seminary, rector of Christ Church, Hudson, New York, was elected rector of St. Luke's, and served for nearly forty-two years, living long enough to see the parish move uptown to Convent Avenue.⁷⁶

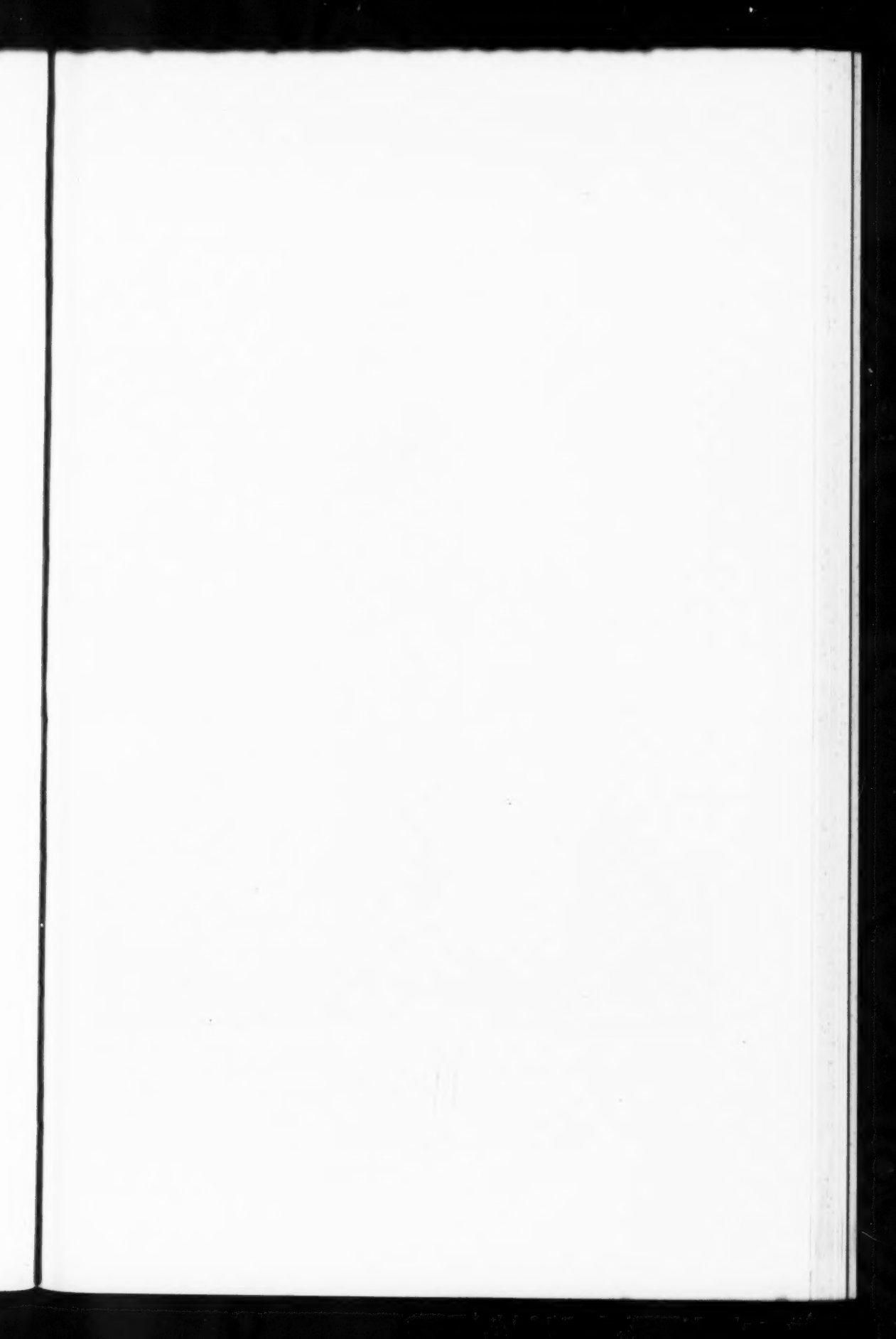
In 1875 a new sanctuary was built to commemorate the 25th anniversary of Dr. Tuttle's rectorship. For this purpose Trinity gave a lot of land and contributed \$10,000 towards the improvements, which included a recessed chancel and the large arches.

On January 2, 1886, this chancel was destroyed by fire and the church badly damaged by fire and smoke. It was restored and re-consecrated on June 27, 1886, by Bishop H. C. Potter. The present lady chapel dates from 1917. Here the Blessed Sacrament is reserved and the daily offices are said. Later a new parish house was built.

Although Trinity did not take over St. Luke's as one of the chapels until 1891, it is not too much to say that the parish was under the fostering care of Trinity from the very beginning of its parochial life. The benefactions of Trinity to St. Luke's between 1820 and 1855, as recorded by Dr. Berrian and Dr. Dix, amounted to \$63,400, consisting of eight lots of land, grants and annual allowances.

Meanwhile the character of the neighborhood radically changed. The last vestige of a "village" disappeared, and the church was surrounded by a poor and dense population.

⁷⁶Cf. Tuttle, *History of St. Luke's Church, 1820-1920*.





THE CHAPEL OF ST. AGNES
91st and 92nd Streets, Near Columbus Avenue
Consecrated 1892
Now Owned by Trinity School

The *Trinity Year Book* of 1884 said of it:

"This is, in the strict sense of the word, a Mission church, having daily morning and evening prayer, the weekly communion, a large Sunday School, a parochial school, and several clergymen, one of whom resides in the Ninth ward, in the midst of the poor population in that quarter of the town. St. Luke's Church has scarcely a wealthy person connected with it; the people are unable to support it, and the building would have been sold and abandoned long ago had not the Corporation of Trinity interposed to prevent this calamity. The allowance of \$10,000 per annum to this church is still continued, in consideration of which annual grant, and of the additional assistance in enlarging the church and providing greater accommodation for the people of the district in which it is situated, St. Luke's has been made free."

Four or five years later the situation, as it affected St. Luke's, completely changed. It was found that instead of spending a large sum of money on repairing St. John's Chapel, Trinity contemplated the erection of a new chapel fronting on Hudson Street, and if St. Luke's were willing to dispose of its property and move uptown, Trinity would consent to purchase its property for \$150,000. St. Luke's so agreed and purchased lots at 141st Street and Convent Avenue, Trinity giving also \$20,000 towards the cost. So it came to pass that St. Luke's Church became a chapel of Trinity Parish, and so remains to this day.

THE CHAPEL OF ST. AGNES

1892-1943

The Chapel of St. Agnes, located between Columbus and Amsterdam Avenues from 91st to 92nd Streets, was built to provide for parishioners of Trinity Parish who had moved north of St. Luke's and Trinity Chapels. The corner-stone was laid by Bishop H. C. Potter on May 19, 1890, an address being given by Hugh Miller Thompson, bishop of Mississippi. It was consecrated by Bishop Potter on September 27, 1892.

A massive structure of romanesque architecture, cruciform in shape, with two towers, it seated 1,400, and included the church proper, a morning chapel, a parish house, and a clergy house. For the first thirty-five or fifty years it gathered a large and prosperous congregation with manifold social agencies.

But the time came when that section of Manhattan became overwhelmingly Jewish and Roman Catholic, the congregation of St. Agnes rapidly diminished, and the work was carried on at an exorbitant and unjustified cost, the few people left not living anywhere near the chapel.

Trinity School, growing rapidly, needed an athletic field, and St. Agnes' was sold to the school, the chapel being torn down.

THE CHAPEL OF THE INTERCESSION

1908-

For several years it had been the intention of Trinity Corporation to build a chapel in the far upper part of the city, and land had been reserved in Trinity Cemetery.

In furtherance of this purpose Trinity agreed to take over the parish of the Church of the Intercession, then located at 154th Street and 10th Avenue, and of which Dr. Milo Hudson Gates was rector. The rapid advancement of that parish had far exceeded the accommodations. By a deed recorded June 17, 1908, the Church of the Intercession became one of the chapels of Trinity.

The parish had an interesting history. The first services were held in the Morewood House at the corner of 155th Street and St. Nicholas Avenue, in what was known as the village of Carmansville. It was organized December 22, 1847.⁷⁷

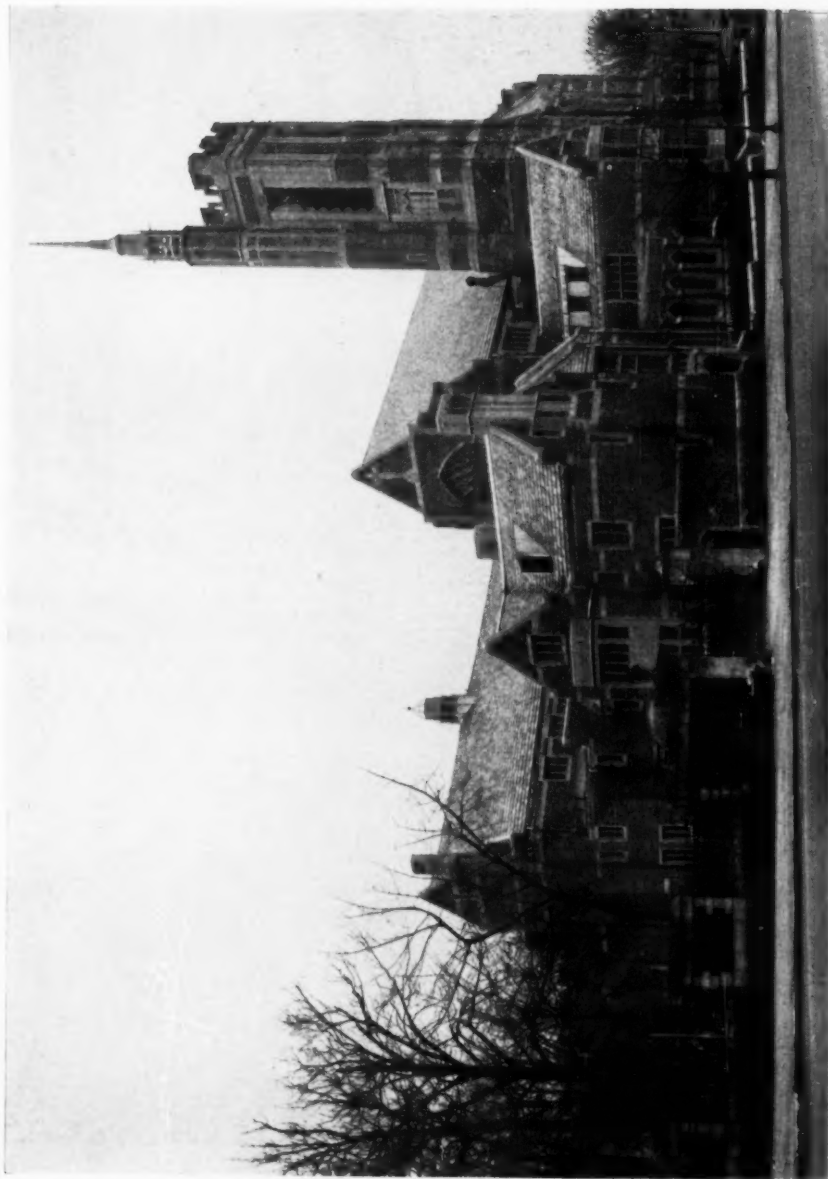
A frame church was built at 154th Street and 10th Avenue, the first rector being the Rev. Dr. Richard M. Abercrombie. The cornerstone was laid on May 18, 1848, by Bishop William H. DeLancey, of Western New York, and it was consecrated by Bishop William R. Whittingham, of Maryland,⁷⁸ on June 25, 1849. The rectors succeeding Dr. Abercrombie were: the Rev. Messrs. J. N. Stewart (1852-1854); J. Howard Smith (1854-1870); Edward Athon (1870-1871); and J. M. Postlethwait (1871-1874), who later became chaplain at the United States Military Academy.

About 1872 the old church building was sold and a brown-stone church was built at the corner of 158th Street and Broadway. The cornerstone was laid by Bishop Horatio Potter on June 12, 1872. The church was opened on Sunday, September 21, 1873; it measured 140x70, and seated 750 people.

From 1875 to 1903 the rectors were: E. Winchester Donald, later rector of the Church of the Ascension, New York, and of Trinity Church, Boston; Bishop Falkner; Henry Morton Reed; E. Spruille Burford; H. D. Jones, and L. Henry Schwab. For the time being, at least, the parish had been over-optimistic in building, and at one period the sheriff took possession and the congregation was only permitted to worship on legal sufferance.

⁷⁷Cf. *A Short History of the Church of the Intercession*.

⁷⁸These bishops were making visitations in the diocese of New York during the suspension of the diocesan.



THE CHAPEL OF THE INTERCESSION
WITH RECTORY AND CLOISTER
Consecrated 1915



THE CHAPEL OF THE INTERCESSION
Interior

In 1903 the Rev. Dr. Hudson Milo Gates⁷⁹ became rector. He had been assistant minister at the Church of the Ascension, New York; rector of the Church of the Ascension, Ipswich, Massachusetts; and builder of a beautiful church at Cohasset.

The site selected for the new chapel was on a commanding location overlooking Broadway. The corner-stone was laid on Thursday, October 12, 1912, by Bishop Greer, addresses being given by Dr. Manning, the rector, and Dr. Gates, the vicar. The architect was Mr. Bertram H. Goodhue. The style was English gothic, and in developing his plans Mr. Goodhue found a kindred spirit in Dr. Gates, a recognized authority on ecclesiastical architecture. Provision was made for a congregation of 970. A vaulted chapel was included; likewise a parish house and a vicarage. The rector's stall was given by the men of the congregation in honor of Dr. Manning, rector of the parish.

Pending the day of consecration the first service in the new chapel was held on Sunday, January 4, 1914. Dr. Manning was the celebrant; the vicar reading the Gospel. A notable feature of the service was the singing of a solemn *Te Deum*.

Tuesday in Whitsun Week was the day set apart for the consecration of the chapel by Bishop Greer, who preached one of his really great sermons. In addition to about 100 vested clergy, there were present Bishop Cortland Whitehead, of Pittsburgh; Bishop Frederick Courtney, and Bishop Charles Sumner Burch.

In 1930 Dr. Gates was appointed dean of the Cathedral of St. John the Divine. He was succeeded as vicar by the Rev. Dr. Frederic S. Fleming, who came from Providence, Rhode Island, and served until 1932, when he was elected rector of Trinity Parish. His successor as vicar of the Intercession was the Rev. John Wallace Gardner, who from 1919 to 1933 was rector of St. Paul's Church, Flatbush, Long Island. Within three years Dr. Gardner was elected bishop coadjutor of New Jersey, being consecrated June 3, 1936. He was followed by the Rev. Samuel Taggart Steele, Jr., who came from the diocese of Maryland. He resigned in 1943 to become rector of St. Luke's, Germantown, Philadelphia.

The present vicar is the Rev. Joseph S. Minnis, who had been rector of Christ Church, Joliet, Illinois. He was born at Terre Haute, Indiana, May 3, 1904. A graduate of Nashotah, he was ordained deacon, 1928, and priest, 1929, by Bishop Ivins, of Milwaukee.

⁷⁹HUDSON MILO GATES was the son of Samuel Gerry and Eliza (Ray) Gates. Born at Gardner, Massachusetts, June 29, 1866. Amherst, 1886; General Theological Seminary, 1889. Ordered deacon, 1889. priest, 1890, by Bishop Henry C. Potter. Died November 27, 1939.

PART V

BENEFACTIONS OF TRINITY

Throughout its long history Trinity Corporation has been distinguished for its manifold benefactions. Its first recorded gift goes back to 1745 when it gave a communion cloth, a pulpit cloth and a cloth for the desk to Christ's Church, Rye, Westchester County, New York.

Dr. Berrian lists the grants from 1747 to 1847. He writes:

"The aggregate amount of gifts, loans and lots of land of Trinity Church, rating the lands at their present prices, considerably exceeds TWO MILLION OF DOLLARS, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains."⁸⁰

A supplementary list from 1847 to 1855 is given in the *Dix History*.⁸¹

The objects of its benefactions have been varied, ranging from such civic enterprises as grants of land for markets, for docks, piers and ferries to £200 towards a negro burying ground, and three lots of land for the use of the senior pastors of the Presbyterian congregations in New York. Likewise, also, for hospitals, schools, colleges, seminaries, disabled clergy, widows and orphans. Its donations to date to the General Theological Seminary have been \$119,426.00; to the Nashotah Seminary, \$2,500; and \$5,000 to the foreign missionary work at Cape Palmas, Africa, together with \$7,972 to the African Catechetical Institute, New York. In 1933-5 it gave \$11,000 to the Wiltwyck School, West Park, New York.

THE EPISCOPAL FUND

The first three bishops of New York had no episcopal stipend, as such. They were supported by their salaries as rectors of Trinity Parish, which gave Bishop Provoost an annuity of £400, and Bishop Moore £500, together with a generous allowance to the family of Bishop Hobart. When Bishop Onderdonk was elected, not being a rector of Trinity, it became necessary to create a fund for the support of the episcopate, Trinity contributing \$30,000 and added \$20,000 for the purchase of an episcopal residence. It also made an annual allowance of \$1,200 towards the support of the provisional bishop.

⁸⁰*Dix, op. cit.*, IV, 535-554.

⁸¹*Ibid.*, IV, 554-564.

Its grants to the diocesan Society for the Promotion of Religion and Learning were \$129,500, including thirty-two lots of land; and to the City Mission Society, \$19,000.

KING'S COLLEGE

One of the most outstanding and far-reaching benefactions was that to King's College, the precursor of Columbia University. The idea of a college appears to have originated in 1703 with Lord Cornbury, governor of the colony. The vestry minutes of February 19, 1703, read in part:

"It was unanimously agreed that the Rector and Church Wardens should wait on my Lord Cornbury, the Govr. to know what part thereof (the King's Farm) his Lordp did design towards the Colledge which his Lordp designs to have built."

Nothing was done for several years, but in 1752 the vestry expressed its willingness "to give any reasonable Quantity of the Church's Farm" on which to build the college.

The charter was signed by Governor DeLancey on October 31, 1754. A little earlier the Rev. Dr. Samuel Johnson, S. P. G. missionary at Fairfield, Connecticut, was appointed president of the college. He was also made lecturer of Trinity Church.

The charter granted and the president appointed, the vestry of Trinity Parish, at a meeting held May 14,

"Unanimously agreed that this Board will give for the use of the Colledge Intended to be erected a certain parcell of land belonging to this Corporation, to Erect and Build the said Colledge upon and for the use of the same. That is to say, a street of ninety feet from the Broadway to Church Street and from Church Street all the lands between Barclays' Street and Murray's Street to the water side, upon this condition that the President of the said Colledge forever for the time being be a member of and in communion with the Church of England, and that the Morning and Evening service in said Colledge be the liturgy of the said Church or such a Collection of Prayers out of said Liturgy as shall be agreed upon by the President and Trustees or governors to the said Colledge."⁸²

The aforesaid condition of this gift of land was imposed for the reason that the vestry found "some persons laboring to exclude all systems of Religion out of the Constitution of the Colledge." When accused of bigotry the vestry pointed out that at Yale students who

⁸²Trinity Records, i, 273.

attended Anglican services were fined, unless they could prove themselves communicants of that body—and even then—they were allowed to attend their church “only on Christmass and Sacrament Days.” A later regulation of King’s College provided that students should “attend such churches on the Lord’s Day as their Parents or Guardians shall think fit to order and permit.”

On June 7, 1754, classes opened with twelve students in the vestry room of the “New School House adjoining Trinity Church.” The corner-stone of the college was laid by Sir Charles Hardy, the governor, and a brief Latin speech was delivered by Lieutenant-Governor De Lancey.

In 1775 the tension of political feeling affected the college. An armed attempt was made to capture the Rev. Dr. Myles Cooper, a strong loyalist, who had succeeded Dr. Johnson as president, but he escaped to a British ship and returned to England. He was followed as president, *pro tem*, by Benjamin Moore, an assistant minister of Trinity Parish.

The following year the revolutionary committee of safety took possession of the buildings and classes were disbanded for eight years. After the Revolution the institution was reorganized as Columbia College. The close connection of Trinity was continued by the appointment of Dr. Moore as professor of rhetoric, and in 1801 he became president, serving until his death in 1816.

Other grants of Trinity to colleges were: \$5,000.00 to Washington (Trinity) College towards a Hobart professorship; \$1,000.00 each to King’s College, Halifax, Nova Scotia, and Trinity College, Toronto, Canada; and, in later years, \$57,000.00 to St. Stephen’s (Bard) College, including \$50,000 for the endowment of the chapel.

Trinity has richly earned the title of being

THE MOTHER OF CHURCHES

Naturally, her large interest was in the development and extension of the Church in the city and especially in the poorer sections of the city, and this in addition to the care of her own chapels. In the earlier days no new parish was organized in New York without the substantial aid of Trinity. That aid usually took the form of donations for building, annual allowances for maintenance, loans on which no interest was collected and which were later cancelled, and, in not a few cases, lots of land in the city for endowment. What are today regarded as the leading parishes were so aided.

The following are typical examples:

St. Mark's in the Bowery (1799). In addition to endowing the parish with thirty lots in the city, valued at \$130,000.00, Trinity made grants and donations, the total value of her benefactions to *St. Mark's* being just over \$150,000.00.

Grace Church In 1802 it being found that applications for pews could not be met in the parish church and chapels it was determined to build another church and make it an independent parish. A Lutheran church standing at the southwest corner of Broadway and Rector Street was purchased. On this site Trinity Corporation built *Grace Church*, the corner-stone of which was laid by Bishop Moore. The revenue of \$30,000.00 from the sale of pews was retained by Trinity in return for which the mother church gave *Grace* twenty-five lots of land valued at \$120,000.

Christ Church, including four lots, \$77,450.

St. Stephen's Church, including two lots, \$40,000.

St. Peter's Church, Greenwich Village, \$37,200.

St. Michael's Church, *Bloomingdale*, and *St. James'*, *Hamilton Square* (united parishes), ten lots and \$75,000.

Zion Church, \$39,370.

St. Andrew's Church, *Harlem*, \$11,300.

St. Clement's Church, \$27,000 and the organ from *St. John's Chapel*.

St. Luke's Church (before it became a Chapel of Trinity), five lots and \$62,600.

St. Mary's Church, *Manhattanville*, \$7,789.

All Saints' Church, \$35,000.

St. Bartholomew's Church, \$24,650.

St. Thomas' Church, \$32,000.

Church of the Holy Apostles, \$7,700.

Church of the Ascension, one lot and \$15,000.

St. Philip's Church (Colored), Trinity paid the ground rent and made cash gifts amounting to \$21,700.

Church of the Epiphany, \$8,375.

Calvary Church, \$4,800.

St. Esprit (the French Church), \$3,250.

Church of All Angels, \$850.

Church of the Transfiguration, \$1,950.

In addition to the foregoing Trinity contributed to parishes now defunct as follows:

Church of the Holy Evangelists, including the purchase of the old *St. George's Chapel*, \$66,000.

The Church of the Annunciation, \$39,700.

The Church of the Nativity, \$9,300.

The Church of the Redeemer, \$9,000.

Also to churches outside the city, within the area of the present diocese, \$82,300, a total of \$780,984 up to the year 1855.

THE REGIONS BEYOND

The benefactions of Trinity were not confined to the city. For the establishment and maintenance of churches in the present diocese of Long Island it contributed \$125,000; to Trinity Church, Newark, St. Matthew's Church, Jersey City, to St. Paul's Church, Hoboken, all in New Jersey, and to St. John's Church, Portsmouth, New Hampshire, each \$1,000. It is on record that the grants of Trinity to churches and missionaries now in the diocese of Albany totalled \$50,000, and "that at a time when \$50,000 meant far more than it does today."⁸² Not a few of the churches in the present dioceses of Albany, Central New York, Rochester and Western New York owe their beginnings to the benefactions of Trinity Parish.

WESTERN NEW YORK

The area now generally known as Western New York was settled in 1784. So far as the Church was concerned, it was a wilderness. In 1796 the convention of the diocese provided for a committee of three presbyters and three laymen for propogating the gospel in the state of New York. All six members were associated with Trinity Parish.

The first missionary in these regions beyond was the Rev. Robert G. Wetmore, who was succeeded by the Rev. Philander Chase, later bishop of Ohio and Illinois. Bishop Provoost never visited the far western section of the diocese, but it found a steadfast friend in Bishop Benjamin Moore, who sent the Rev. Daniel Nash to the frontier, and the Rev. Davenport Phelps to Geneva, Trinity contributing \$250 per year to his stipend. It is interesting to note that the plans for the church at Geneva were drawn by Jonathan Doane, a carpenter, and father of Bishop George Washington Doane. The church was consecrated by Bishop Moore, June 9, 1810, this being the first episcopal visitation to the western part of the State.

Without the benefactions of Trinity, the Church could not have been established and maintained on the western frontiers. So much so, that in 1835 when it was proposed to create the diocese of Western New York it was opposed by "many of the best and wisest of men as an act of suicide, because that without the wealth of Trinity Church and

⁸²De Mille. *History of the Diocese of Albany*, p. 49.

of the City of New York, and the valley of the Mohawk, we could not exist."⁸⁴

As a matter of fact, it was Trinity Parish which made possible the organization of the diocese of Western New York with an endowment fund such as no new diocese up to that time had ever had. In 1836 Trinity gave \$30,000 to the endowment fund of the diocese of New York with the proviso that this gift, together with one-half of what was already in it, should belong to the diocese containing the city of New York. This raised the total to \$100,000, and made possible an assignment of \$35,000 to Western New York, leaving the mother diocese with \$65,000.

FAIRFIELD THEOLOGICAL SCHOOL AND GENEVA (HOBART) COLLEGE

It is not generally remembered that the first theological school of this Church was established in Western New York. In 1812 the Rev. Amos G. Baldwin, missionary at Utica and at Fairfield, Herkimer County, impressed by "the necessity of training up the sons of the soil in order to secure them to the Church and provide ministers for her altars," wrote Rev. Drs. Beach and Bowden, assistant ministers of Trinity Parish, New York, asking a grant from Trinity Church for a "Theological Instructor," and partial support for four students in divinity to be taught free of charge in the Fairfield Academy. Trinity responded with a grant of \$500 a year with \$250 for an additional teacher. The Rev. Virgil H. Barber became principal and served unto his secession to Rome. He was succeeded in 1817 by the Rev. Dr. Daniel M'Donald. Two years later the General Theological Seminary began its work in New York with the understanding that there should be a branch school at Geneva.

In 1821, at the instigation of Bishop Hobart, the Fairfield School was transferred to Geneva, meeting in the schoolhouse of Trinity Church, where it was known as the "Branch Theological School." Trinity Parish continued its grant of \$750. Dr. M'Donald was appointed professor of the interpretation of Scripture, ecclesiastical history and the nature, ministry and polity of the Church; the Rev. John Reed, professor of biblical learning, and the Rev. Orin Clark, professor of systematic divinity and pastoral theology. There were ten students.

The next step was to convert the academy into a college, a project strongly favored by Bishop Hobart. In 1824 the diocesan Society for the Promotion of Religion and Learning granted \$20,500 to the trus-

⁸⁴Hayes. *History of the Diocese of Western New York*, p. 101.

tees of the Geneva Academy to aid in securing a college charter on condition that "satisfactory provision should be made for the education of twelve students to be named by the Society, free from any tuition charge."

In 1825 the charter of Geneva College was granted by the regents. The first commencement was held in 1826. The six students who graduated were all in deacon's orders who had been trained in the Fairfield School under Dr. M'Donald.

During its earlier years the college was partly subsidized by the State, and when that was withdrawn, Trinity Parish allowed \$3,000 per annum on condition "that it shall hereafter be named the Hobart Free College of Geneva."

SPIRITUAL BENEFACTIONS

Generous as have been the material benefactions of Trinity Parish in the shape of gifts of lands and monies it has rendered even greater service by its steadfast witness to the doctrine, discipline and worship of the Catholic Church and to the faith once delivered to the saints.

Speaking on the occasion of the bi-centennial of the parish Dr. Morgan Dix said in part:

"It has stood and now stands for the system which may be historically described as Anglo-Catholic Christianity. . . . So then, that is the position of the parish, the same that it was from the beginning; not to pose as inventor, or innovator, or setter forth of a new gospel, or as a council hall of a philosophy, but as a simple, honest witness to the gospel which was delivered to man by Christ, promulgated by His apostles, and stamped with the seal of that which brooks no alteration, change or substitution by any art and skill of men. As such, the parish represents two things emphasized by our great Hobart: **Evangelical Truth and Apostolic Order.** . . .

These are our inheritance; these were transmitted to this Church from the Church across the seas; and for these, so far, the parish has stood firm as a rock, and unshaken by the winds of change, experiment, revolt, revolution. . . . And so I sum it up; that the parish has stood for two things:

1. A staunch loyalty to Church principles as received from those who went before us:
2. A sympathetic appropriation of the best that has come through recent revival and awakening in the fold of Christ."⁸⁵

TRIBUTE OF A LAYMAN

The first of a series of special services in connection with the 250th anniversary was held in Trinity Church on January 8th, at the per-

⁸⁵*Narrative of Events Connected with the Bi-Centennial Celebration*, pp. 60-62.

sonal request of Mr. Emil Schram, president of the New York Stock Exchange. The address was given by Mr. Schram, who voiced a very deep personal debt to Trinity Church.

He went on to pay a remarkable tribute to the influence of Trinity Church, saying:

"Ever since I came to New York, I have found a continuing source of comfort and inspiration in Trinity's island of peaceful sanctuary, set in the midst of one of the busiest sections of this great city.

No matter how trying I know the day ahead will be, I find courage in the morning glimpse of Trinity's tall spire, pointing heavenward as if to say, 'Up there is a reserve of strength on which men can always draw as they need it.' At the close of even the most difficult days, the sight of Trinity's timeless beauty and tranquility has been like a benediction, following me until I resume my tasks the next day.

These have been just one man's experiences, and over a very few years. Multiply them by the experience of the millions who have found similar lifting of the spirit over the two and a half centuries of Trinity's existence, and you will find some measure of the place this church occupies in the life of this community.

Almost within sound of the roar from the trading floor of our great marketplace, it is an eternal reminder that the material affairs of men are ever secondary to those of the spirit. I would not even attempt to calculate its force for good on those who direct here in this area a great portion of the financial affairs of the nation."

APPENDICES

I

CHAPLAINS TO THE FORT

THE REVEREND CHARLES WOLLEY, M. A., 1678-1680.

See page 6ff.

After Mr. Wolley's return to England there was an interval of about two years before the appointment of another chaplain.

REVEREND DR. JOHN GORDON, 1683.

In 1683 Governor Dongan, a Romanist, brought with him a *private* chaplain, Thomas Harvey, an English Jesuit. It is on record that Gordon's salary as chaplain to the Fort was paid from November 26, 1682, to October 6, 1683.

THE REVEREND JOSIAS CLARK, June 16, 1684, to October 7, 1686.

THE REVEREND ALEXANDER INNES, 1686.

It is recorded that he began preaching in Monmouth County, New Jersey, and conducted services at Middletown, New Jersey, in the house of John Stout. Writing on the state of the Church in New Jersey, John Talbot said:

"But there is one Mr Alex Innes, a Man of great Piety & Probity, who has by His Life and Doctrine preach't the Gospell & Rightly and Duly Administer'd the H. Sacram^{ts}."¹

George Keith, writing of Innes' work among the Quakers in New Jersey, said:

"Mr. Innes, being in Priest's Orders, has oft preached among them, and by Preaching and Conferences frequently with Quakers and other sorts of People, as also by his pious conversation, has done much Good among them, and been very instrumental to draw them off from their Errors, and bring them over to the Church."²

He died in 1713. In notifying the S. P. G. of his death, the justices of the peace, the high sheriff, and the grand jury of Monmouth County said:

"That the Worthy and Reverend Mr. Alexander Innes, by his unwearied Pains and Industry, gathered three congregations in this County, tho' much scattered in their Habitations; yet did he visit them, teach them all, once at least in three weeks, in order to their eternal Happiness."³

THE REVEREND JOHN MILLER, M. A., 1692-1695.

Born at Thetford, England, December 8, 1666, he was admitted to Trinity College, Cambridge, at the age of 14; B. A., 1684; M. A., 1688. On March 7, 1692, he was appointed chaplain to two companies of grenadiers in New York at a pay of six shillings and eightpence per day. When the Ministry Act of 1693 provided for the appointment of a settled minister in New York, Miller, with the approval of Governor Fletcher, claimed the position as he was then the only Church of England minister resident in the city, and had been so for three years, but his claim was denied by the Council.

¹Pennington. *Apostle of New Jersey*. John Talbot. P. 99.

²*Ibid.*, p. 27, pp. 172-173.

³Humphreys. *Historical Account*, S. P. G. p. 57.

He sailed for England on July 11, 1695, but the ship was captured by a French privateer and he was imprisoned in France for what he called "a considerable time." During that time he wrote his *New York Considered and Improved*.⁴

It is interesting to record the fact that Miller urged the appointment of a bishop for America. His plan was to unite New York, New Jersey, Connecticut and Rhode Island, the bishop so appointed to serve as suffragan to the bishop of London, at a stipend of £1,500 per annum, and other perquisites "usually belonging to bishops in England," and with the "King's Farm" as a residence.

THE REVEREND JOHN PETER BRISAC, 1701.

THE REVEREND EDMOND MOTT, 1696-1704.

Recorded as present at a conference of clergy held in New York in 1702. He died in New York in 1704. Writing that year Lord Cornbury said:

"As for effects, he has left some books of which I herewith send a catalogue, and a few clothes not worth in all six pounds, a silver seal, a silver-headed cane, and some trifles all mentioned at the foot of the Inventory."⁵

THE REVEREND SIMON SMITH, 1699.

THE REVEREND JOHN SHARPE, M. A., 1704.

Appointed S. P. G. missionary in New Jersey in 1704. John Talbot wrote of him: "He has gathered a Church himself at Cheesquake where he preached several times, & Baptiz'd about 40 psons." Later, writing to George Keith, Talbot said:

"My Lord Cornbury has pref'ed him to be chaplain of her Maties Fort and Forces at N. York. I saw his Commission signed this day, in Room of Mr. Mott who dyed about three months ago."⁶

Sharpe attended a conference of clergy in New York in 1705, and was one of the signers of a petition asking for the assistance of a suffragan bishop for America "as most needful to ordain such persons as are fit to serve in the sacred ministry of the Church." He also, from time to time, assisted Dr. Vesey in the parish and preached the funeral sermon for Lady Cornbury, wife of the royal governor, on August 11, 1706. He returned to London in 1717.

THE REVEREND ROBERT JENNEY, 1717-1722.

See above, page 53.

THE REVEREND JAMES OVERN, 1723.

It may be noted that the Reverend John Smith, a Roman Catholic, was attached as a chaplain to the Fort in 1680.

⁴Reprinted in New York in 1843, by William Gowans.

⁵N.Y. Colonial Documents. iv, p. 1182.

⁶Pennington. *John Talbot*, p. 103.

II

CONTRIBUTIONS OF TRINITY PARISH TO THE EPISCOPATE

The following clergy of Trinity Parish have been elected to the episcopate:

- The Reverend Charles Inglis, D. D., Bishop of Nova Scotia. 1787.
- The Reverend Samuel Provoost, D. D., Bishop of New York. 1787.
- The Reverend Benjamin Moore, D. D., Assistant Bishop of New York. 1801.
- The Reverend John Henry Hobart, D. D., Assistant Bishop of New York. 1811.
- The Reverend Thomas Church Brownell, D. D., Bishop of Connecticut. 1819.
- The Reverend Benjamin T. Onderdonk, D. D., Bishop of New York. 1830.
- The Reverend George Washington Doane, D. D., Bishop of New Jersey. 1832.
- The Reverend George Upfold, M. D., Bishop of Indiana. 1849.
- The Reverend Jonathan Mayhew Wainwright, D. D., Provisional Bishop of New York, 1852.
- The Reverend Henry Adams Neely, Bishop of Maine. 1867.
- The Reverend John Freeman Young, Bishop of Florida. 1867.
- The Reverend Charles Tyler Olmsted, Bishop of Central New York. 1902.
- The Reverend William Thomas Manning, D. D., Bishop of New York. 1921.
- The Reverend Wallace Gardner, Bishop Coadjutor of New Jersey. 1936.

It may be also noted that the Rev. Martin P. Parks was elected bishop of Alabama; the Rev. Benjamin I. Haight of Ohio, and the Rev. Frederick S. Fleming was elected bishop-coadjutor of Northern Indiana, and in the same year bishop of Olympia. All these elections were declined.

III

PUBLISHED WORKS OF DR. MORGAN DIX

Among the works published by Dr. Dix during his life are the following:

- "A Manual of Prayers and a Guide to the Christian Life." (Arranged and in part composed by Dr. Dix.) 1857.
- "Manual for the Young Children of the Church, with Prayers and Hymns," designed for those who have not yet been Confirmed. 1857.
- "A Guide for the Instruction of Adult Candidates for Holy Baptism." 1859.
- "An Exposition of the Epistle of St. Paul to the Romans, according to the Analogy of the Catholic Faith." 1862.
- "An Exposition of the Epistles of St. Paul to the Galatians and Colossians, according to the Analogy of the Catholic Faith." 1864.
- "Lectures on the Pantheistic Idea of an Impersonal-Substance-Diety as contrasted with Christian Faith concerning Almighty God." 1864.
- "The Book of Hours." 1865.
- "A Manual of Instruction for Confirmation Classes, to which is added by permission, a Catechism on Confirmation by the Rev. James DeKoven, D. D." 1870.
- "Lectures on the Two Estates: that of the Wedded in the Lord, and that of the Single for the Kingdom of Heaven's Sake." 1872.
- "Sermons, Doctrinal and Practical." 1878.

- "Churchman's Altar Manual and Guide to the Holy Communion: together with the Collects, Epistles and Gospels and a Selection of Hymns, with an Introductory Note." 1881.
- "Lectures on the First Prayer Book of Edward VI." 1881.
- "Memoirs of John Adams Dix, compiled by his son, Morgan Dix." Two vols. 1883.
- "Lectures on the Calling of a Christian Woman and her Training to fulfil it." 1883.
- "The Gospel and Philosophy." 1886.
- "Christ at the Door of the Heart and other Sermons." 1887.
- "The Seven Deadly Sins." 1888.
- "The Authority of the Church as set forth in the Book of Common Prayer, Articles and Canons. Sermons preached in Trinity Chapel, New York, during Lent, 1891." 1891.
- "The Sacramental System considered as the Extension of the Incarnation." 1893.
- "Harriet Starr Cannon, First Mother Superior of the Sisterhood of St. Mary: A Brief Memoir." 1896.
- "Good Friday Addresses—Blessing and Ban from the Cross of Christ." 1898.
- "Three Guardians of Supernatural Religion." 1901.
- "A History of the Parish of Trinity Church in the City of New York, compiled by the order of the Corporation and edited by Morgan Dix, S. T. D., D. C. L., Ninth Rector." (4 vols., G. P. Putnam & Sons, "The Knickerbocker Press," 1898-1905.)

Also many sermons and pamphlets, among them a sermon on "The Communion of Saints," published in 1871, of which more than 100,000 copies have been sold.

TRINITY SCHOOL AND TRINITY PARISH

*By Lawrence Thomas Cole**

Like many other institutions in New York, Trinity School owes its beginning and early development to Trinity Parish and those connected with it.

In 1689 William Huddleston, described as a "sound scholar and staunch Churchman," then about twenty-six years old, a cavalier's son and a non-juror, and, therefore, ineligible for an occupation fit for an educated man in his own country, came from Cumberlandshire in England to New York, and opened a school. He had studied law in England, and in New York acted as notary, drew wills and transacted other public business.

He was active in the steps to establish Trinity Parish, serving as a vestryman from 1697 to 1714, and was appointed parish clerk and catechist.

He was deeply impressed by the fact that many naturally bright boys in the parish could neither read nor write, the state providing no education for them. Hence he added to the enrollment of his school a number of the sons of citizens who were unable to pay his moderate fees. He taught them *gratis*, and so became the founder of Trinity School.

This gratuitous work so impressed the rector of Trinity Parish and others in authority that they induced the Venerable Society to send him in 1706 a gratuity of ten pounds.

In 1706 he began to correspond with the bishop of London and the Society for the Propagation of the Gospel in Foreign Parts in regard to the establishment of a charity school in New York; its purpose being to teach the children of the poor, without charge, and to teach the Dutch children English.

Three years later the Society responded by founding a charity school and appointed Huddleston as master. He reported eight boys who paid tuition, and forty free boys; the latter in return for the Society's

*For thirty-four years rector of the school.

grant. The secular teaching was carried on in a rented room. Regular religious instruction, including Church psalmody, was given in the porch of Trinity Church. The attendance at the religious instructions ran as high as two hundred.

After Mr. Huddleston's death in 1726, the school was continued by his widow and his son, Thomas, with the approval of the rector of Trinity Church and the mayor of the city.

Later Trinity began to take a more active part in the management and oversight of the school, and it came to be known as the Charity School of Trinity Church. For a time it was conducted in rooms in the tower of the church, and, when these rooms became inadequate, the parish built a school-house, and provided funds through collections at what were known as "charity sermons," and other donations for its maintenance.

These "charity sermons" became quite an institution in the life of the city. *The Weekly Post Boy* of October 21, 1754, carried the following notice:

"We hear, that two Charity Sermons are to be preached in order to raise a Sum of Money, sufficient to Cloath the poor Children belonging to the Charity School in this City.

N. B. As the Charity School in this City receives poor Children of every Persuasion amongst us; so it is to be hoped, that every Catholic, benevolent, and well-disposed Christian will generously contribute to the Relief and Comfort of a Set of poor helpless Children (many of them Orphans) who without the Kind Charity proposed, must inevitably be greatly exposed to Cold and Nakedness this ensuing Winter."

The *New York Mercury* added its plea, saying:

"As the poor Children belonging to the Charity School, are now almost destitute of Covering, 'tis hoped that every charitable well-disposed Christian, will gladly contribute to their Relief, as they cannot employ their Charity in a Way more acceptable to their blessed Saviour, than by cloathing his poor naked Members."

It is also interesting to note a theatrical performance for the charity school. The announcement read:

"BY PERMISSION OF HIS HONOUR the LIEUTENANT GOVERNOR.

For the BENEFIT of the
CHARITY SCHOOL

By a Company of **Commedians.**

At the *New Theatre* in *Chapel-Street* this Day, being
the 25th Instant, will be presented, A Comedy,

call'd The
COMMITTEE

Or

The Faithful IRISHMAN.

The part of TEAGUE to be perform'd by

MR. HALLAM,

And the Part of RUTH to be perform'd by

MRS. DOUGLASS,

To which will be added a FARCE, call'd

A WONDER,

An HONEST *Yorkshireman!*

The Part of GAYLOVE to be performed'd by

Mr. QUELCH,

And the Part of ARABELLA, by Mrs. Morris.

It is recorded that "a handsome sum was rais'd," and further that the excellence of the performance "considerably Obviated many Objections hitherto made against Theatrical Representations in this City."

In 1748 Trinity Church erected a building for the charity school, on a site adjoining that of the Lutheran Church, in the rear of the parish church. Hardly had it been completed when it was burned to the ground, but was immediately re-built with the aid of generous contributions, the vestry of Trinity giving \$1,000.

In 1790 another school building was erected on the corner of Rector and Lumber Streets. Trinity gave seven lots estimated to be worth (1847) \$30,000.

During this general period bequests for the charity school were made and held in trust by Trinity Church. The chief legacy at that time was that of the "Baker Farm." Dr. John Baker was an Englishman and a "surgeon dentist," a member of the parish. It laid the foundation of an endowment for the charity school. Other gifts were made. In 1806 it was decided that the committee of the vestry charged with the care of the school should be replaced by a separate board of trustees, which was incorporated under the title of "The Trustees of the First Protestant Episcopal Charity School in the City of New York." In 1827 the title was changed to "The New York Protestant Episcopal Public School," its present corporate title.

In 1822 another school building was erected on Varick, Canal and Grand Street, Trinity leasing the ground at a nominal rent. By this time the state had established a free school system. In 1827 the scope of the old charity School was enlarged to embrace higher branches of learning under the name of the "New York Protestant Episcopal Public School." In 1845 it was resolved by the Trustees that the school should be known as "Trinity School."

The location of the school has changed from time to time. Part of the time it was in rented lofts on Eighth Avenue; then in a brownstone front on 47th Street, west of Seventh Avenue, part of the present site of the Hotel Astor. By 1894 the property of the school had so increased that the trustees built the school and rectory at 139-147 West 91st Street, where they could take more free and partly free pupils, and also about the same number paying a moderate tuition.

The 150th anniversary of the founding of the school was celebrated at a notable service held in Trinity Chapel on Tuesday, the 20th of December, 1859. The scholars were headed by the Rev. Charles D'Urban Morris, headmaster, and formerly a fellow of Oriel College, Oxford. Morning prayer was read by the Rev. Dr. Eigenbrodt, chaplain of the school; the ante-communion by the Rev. Dr. Berrian. The sermon was preached by the venerable Rev. Dr. John McVickar, president of the board of trustees.

Among the rectors of the school have been the Rev. Charles D'Urban Morris, one of the original professors at Johns Hopkins University; the Rev. William Merrick, D. D.; and the Rev. William Holden, D. D., who was succeeded by the Rev. August Ullmann, D. D. In 1903 the Rev. Lawrence T. Cole, D. D., became rector, serving for 34 years. In 1937 Mr. Matthew E. Dann succeeded Dr. Cole.

When Trinity Parish felt compelled to discontinue St. Anges' Chapel, the trustees of the school entered into an agreement by which they have an option to purchase the property within a certain number of years, and under this agreement the school acquired much-needed space in the parish house and vicarage for the expansion of the work, and also a play-ground.

The school is this year in the process of taking over Pawling School, in Dutchess County, New York, to be conducted as a boarding-school, for which there has been a great demand.

THE MUSIC OF OLD TRINITY

*By Edward N. West**

The progress of Church music in this country is closely associated with the history of Old Trinity, New York, and in this two hundred and fiftieth year of her existence it seems appropriate to mark her contributions in this field.

It is characteristic of any forward looking community that contemporary practices and customs are not recorded; this is on the theory that everybody knows what is going on and that, therefore, there is no need to write about it. Only when business matters came up or they planned to make some changes, did our ancestors rush into print, and then they were extremely factual and cautious. Thus it is with the early records of the Parish of Trinity Church in the City of New York. It would seem obvious from the context that the old version of Sternhold and Hopkins metrical psalms were in use in the parish from 1698 to 1707, but from the historian's point of view this can be considered nothing more than a probability.

The first mention of music in the parish records is that of a committee appointed on August 4, 1703, "to confer with and Discourse Mr. Henry Neering Organ maker, about making and erecting an Organ in Trinity Church in New York, and if they shall think meet to agree with him on as easy terms as possible."¹ It is ordered on August 21, 1707, "that since the New Version of Psalms are printed, next Sunday come seven night, the said New Version by Dr. Brady & Tate be sang in Trinity Church and that no other Psalms be sung in ye said Church."²

This new version was a vast improvement on the old version of Sternhold and Hopkins which had held sway in the English Church since Elizabeth's day. These "Geneva Jigs," as the Queen called the old version, were corrupting jingles relieved by but a few dignified poems, the most famous of which is the Hundredth Psalm of William Kethe—"All people that on earth do dwell." The examples of bad poetry in the old version are almost too numerous to mention; these two will suffice:

*Canon Sacrist, Cathedral of St. John the Divine.

¹Morgan Dix, *A History of the Parish of Trinity Church in the City of New York*, 1898; Vol. I, p. 154. The committee apparently did nothing, since in 1709 the rector, Mr. Vesey, wrote to the archbishop of Canterbury, about Trinity's need of "a sett of Organs."

²*Ibid.*, Vol. I, p. 165.

From Psalm LV—

Let death in haste upon them fall,
and send them quick to hell;
For mischief doth abide in all
the places where they dwell.

From Psalm LXXXIX—

All praise be given unto thee
O God, the Lord most high,
From this time forth for evermore.
Amen, Amen, say I.

The new version produced some truly great hymns, some of which are known and loved to this day. It contained the fine translation we know as "Jesus Christ is ris'n today" (the first three stanzas); the less known "O 'twas a joyful sound to hear;" the well known "As pants the hart for cooling streams," and the sturdy "My soul with patience waits"—all of which are in *The Hymnal, 1940*.³

Certainly this new version came either as a welcome change or a pleasant innovation in the worship of Trinity Church.

The person responsible for "giving out" the psalms was the clerk (not to be confused with the clerk of the vestry). The first mention of this important personage is dated April 25, 1733, on which date we find "Mr. Man, who officiated in setting and singing the Psalms," being engaged to continue his work under the parish clerk up to the time of the latter's retirement. The tunes used would have been from one or more of the popular collections made by successive generations of English musicians. The following were the best known (for the reader's benefit I append an example of each):

Day's Psalter, 1562—St. Flavias—"Thy Kingdom come!
on bended knees."

Est's Whole Book of Psalmes, 1592—Winchester Old—
"While Shepherds watch'd their flocks by night."

Ravencroft's Whole Book of Psalmes, 1621—Bristol—
"Hark! the glad sound! the Saviour comes."

Playford's Whole Book of Psalmes, 1671—London New—
"God moves in a mysterious way."

Lyra Davidica, 1708—Easter Hymn—"Jesus Christ is
ris'n today, Alleluia!"

The continuous popularity of the tunes cited would seem to show that they were well known in the American colonies in the eighteenth century.⁴

³Nahum Tate's, "While Shepherds watched their flocks by night," was written in 1700 and was included in a supplement to the 1696 New Version.

⁴A. H. Messiter in *A History of the Choir and Music of Trinity Church*, p. 16, gives York, Windsor, Winchester (Old), and St. David as the tunes in general use.

The enlargement of the original church building was completed in 1737, and the rector and vestry soon set about acquiring a worthy organ. In August, 1738, the vestry ordered that a "subscription paper for an organ for the church be prepared."⁵

On June 1, 1739, "Mr. John Clemm of Philadelphia organ maker laid before the Vestry a Scheam for making an organ for Trinity Church," which after consideration was adopted, and Clemm was employed to make the organ. In April, 1740, he was requested to "Send by Captain Griffith all such Pipes and other parts of the organ as he has already finished."⁶

On May 13, 1740, the vestry ordered "that the Organs be placed in the West Gallery," and on October 1st of the same year that "the Organ pipes be gilded with gold Leaf."⁷ On July 27, 1741, Mr. John Clemm, Junr., was engaged as organist for one year. The organ was completed in August, and the final sum of £520 was paid."⁸

Now for the first time the church's music took on some of its traditional splendour. There was already in existence the basis of a truly Anglican choir—a group of singing boys. In 1739 the vestry ordered someone to be employed to sing in the church and to teach "such Youth to sing as shall be recommended."⁹ In March, 1741, a Mr. Eldridge was paid "five pounds for his care and pains in having the children taught to sing Psalms."¹⁰

John Clemm, Jr., held the post of organist for three years. In December, 1743, the vestry ordered that Colonel Moore write to his brother, Dr. Moore, "to procure for the Church a Good Sober Organist; but not to exceed forty pounds Sterling per annum, nor to agree for a longer term than three years."¹¹ This is not to be construed as a re-

⁵A. H. Messiter in *A History of the Choir and Music of Trinity Church*, *op. cit.*, p. 16, apparently relying on extracts of the vestry minutes made by Dr. Dix.

⁶Dix, *op. cit.*, p. 222. Dix points out that his name was John Gottlieb Klemm; born in Dresden in 1690, coming to this country in 1736. In 1745 removed to New York. Joined the United Brethren at Bethlehem in 1757; made organs for them; and died in Bethlehem in 1762.

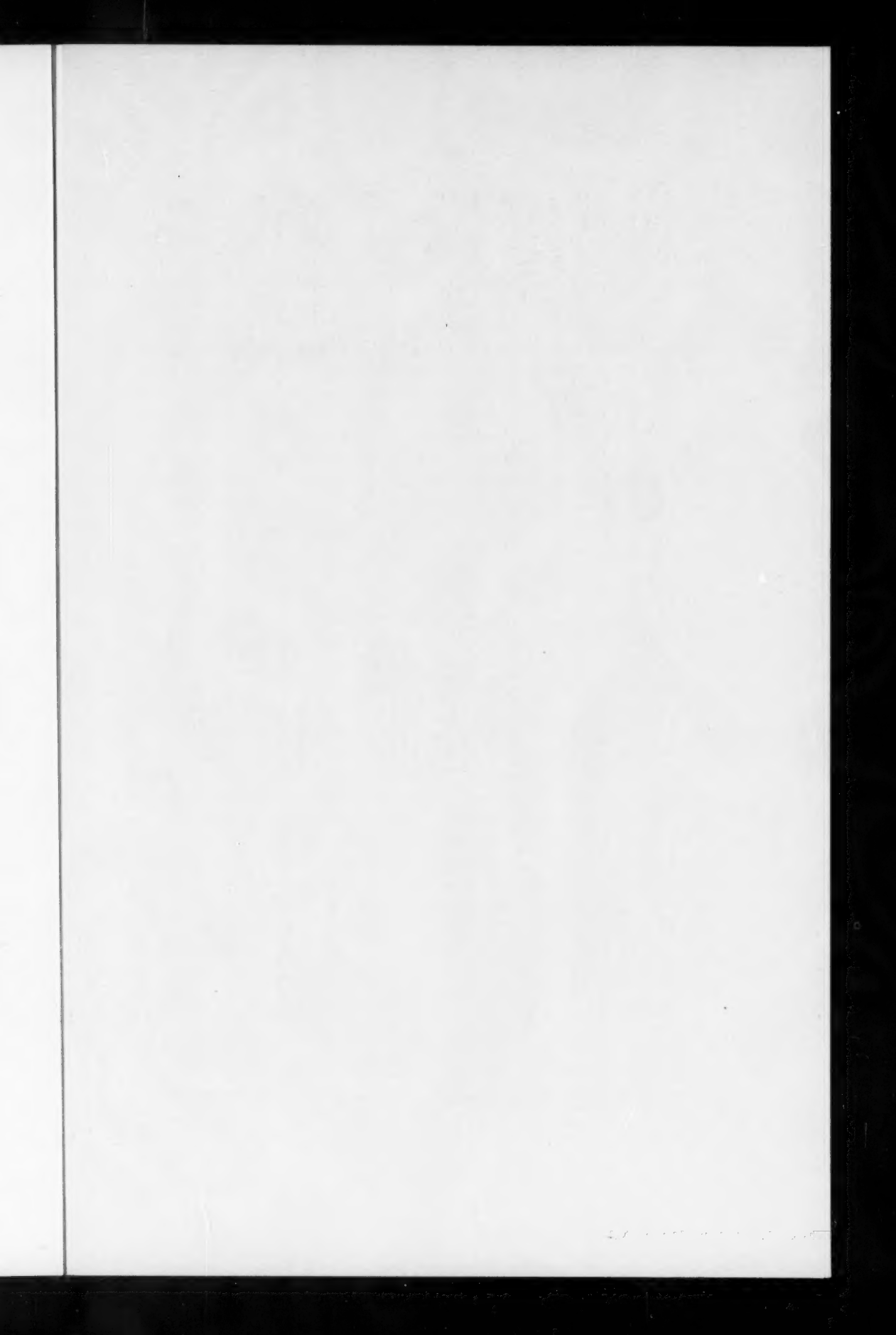
⁷*Ibid.*, p. 223.

⁸*Ibid.*, p. 224. For the registration see an article, "The Pipe Organs of Trinity Church," by Andrew Tietjen in the December, 1946, issue of *Trinity Parish Herald*. Although Clemm had been a pupil of the famous Andreas Silbermann, he was apparently not equipped to deal with the climatic conditions in the New World. Repairs were guaranteed by him in 1744, and the change of three treble stops from wood to pewter, the change of trumpet stops for a double cornett, and the making of a pedell compleat for the organ. In 1752 the entire organ had to be cleaned, the bellows and pipes mended, and the whole thing put in tune again, plus the completion of the cornett and sesqui alto stops. Yet, by 1762, the organ was ordered to be sold "for the most they can gett."

⁹*Ibid.*, p. 221.

¹⁰Messiter, *op. cit.*, p. 18.

¹¹Dix, *op. cit.*, p. 227.



Erect your heads, eternal gates; Unfold to eu-ter-

Who is this King of Glory? The Lord for-

tains The King of Glory: see: he comes With his celestial train.

Who?

Strength, The Lord for strength thrown down in battle mighty over his foes Eternal Vic- tor crown'd, Eternal Vic- tor crown'd

flection on Clemm's character, but rather as a protest against the frivolous organ interludes which were so popular in England and Germany at this time. The "Good Sober Organist" was John Rice, of London, who arrived in November, 1744.¹² Indeed Mr. Rice was so sober that he attracted no attention during the seventeen years in which he held this post.¹³

On January 31, 1753, Trinity acquired its first great musician in the person of William Tuckey, sometime "Vicar choral of the Cathedral Church of Bristol, and Clerk of the Parish of St. Mary Port in said City." Tuckey was appointed "to officiate as Clerk jointly with Mr. Eldridge till further Order."¹⁴ In March he was given the use of the charity school room and also the vestry room two nights a week for the teaching of his singing scholars. His effect on the parish music was soon noticed; in 1754 we find the "Scholars to the number of 56 . . . sung an Hymn suitable to the Occasion."¹⁵ This is the first reference to a hymn in our sense of the word.

By 1756 he was devoting so much of his time to music that he neglected the clerk's duties, consequently the vestry discharged him from that office for "refusal to officiate in the time of Divine Service."¹⁶ This did not affect his work as musical director, for we find him directing music for the parish in 1761, in which year he composed and directed the performance of "an Anthem on the death of his late Sacred Majesty."¹⁷ In 1766 he directed "the band of Music, vocal and instrumental" at the dedication of St. Paul's Chapel.¹⁸ The combination of band and voice was common in England. The New York Public Library has given permission for the reproduction of one of Tuckey's compositions;¹⁹ it is his 24th Psalm, included in a collection of Simeon Jocelin entitled *Chorister's Companion*, published at New Haven in 1782. His energy was tremendous; anthems, dirges, and canticles poured forth from his prolific pen. On January 9, 1770, he had extracts from Handel's Messiah sung at his benefit concert—the first performance in the New World. Three months later it was repeated at Trinity Church,²⁰ Tuckey died in 1781 at the age of seventy-three.

¹²Dix, p. 228.

¹³Messiter, *op. cit.*, p. 19.

¹⁴Dix, *op. cit.*, p. 262.

¹⁵*Ibid.*, p. 278, footnote 2.

¹⁶*Ibid.*, p. 300.

¹⁷Messiter, *op. cit.*, p. 22.

¹⁸Dix, *op. cit.*, p. 317.

¹⁹G. Schirmer, Inc., has included this in a charming orchestral arrangement edited by Richard Franko Goldman and Roger Smith.

²⁰The first performance was at Mr. Burn's. Messiter, *op. cit.*, pp. 30, 31.

The following is an anthem sung in 1762; it will be noted that this is what we would call an oratorio:

Solo by Mr. Leadbetter—

Psalm 34. Verse 1. "I will give thanks unto the Lord,
His praise shall be ever in my mouth. O Praise the Lord
with me."

VERSE AND CHORUS

"And let us magnify his name together."

Solo by Mr. Tuckey—

"Blessed is he that considereth the poor and needy, &c."

By Mr. Leadbetter—Recitatio—

"Lo the poor crieth and the Lord heareth him."

AIR

"Yea and saveth him, out of all his trouble."

Solo by Mr. Tuckey—

"He is Father of the fatherless, and defendeth the cause
of the Widow."

VERSE. THREE VOICES

"Blessed be the Lord God of Israel, from everlasting to
everlasting, world without end, and let all the people say,
Amen."

CHORUS

"Amen. Hallelujah. Amen."²¹

To return to organists, Rice has by now disappeared; and Thomas Harison, appointed in his place. This was in March, 1761, the same date on which the vestry resolved to spend five hundred pounds on a new organ, and raise by subscription the additional sum necessary to bring it up to seven hundred guineas.²² The vestry had ordered the old organ sold for whatever it could bring.²³ The new organ arrived in April, 1764; it had been purchased by Mr. Grub in London. This instrument had been built by Snetzler, a German, who had introduced the Dulciana stop into England.²⁴ Harison had been either replaced

²¹Messiter, *op. cit.*, p. 26.

²²Dix, *op. cit.*, p. 296.

²³*Ibid.*, p. 301, September 24, 1762.

²⁴Lutkin, *Music in the Church*, 1910, p. 120.

or assisted by one Dr. Lee; the records are too obscure to be certain.²⁵ It is certain, however, that at the same time that the organ arrived on Captain Jacobson's ship *The Hope*, a new organist, James Leadbetter, was appointed at the salary of one hundred pounds per annum.²⁶ He was also to "play a piece on the organ after the reading of the Psalms"—this refers to the strange habit of playing a voluntary after the psalter.²⁷ The English cathedral custom had grown up from the necessity of processional music to cover the lector's moving to the lectern.

Apparently Leadbetter was unhappy in the post, for he resigned it in 1765. Rice was reappointed at one hundred pounds, with twenty pounds more to keep the organ in repair. This arrangement lasted but a short time. Finances in the parish were going from bad to worse, and so the vestry proceeded to discontinue the organist's salary after June, 1769, and tried to raise the poor man's income by voluntary subscription. The scheme failed and the vestry offered him eighty pounds a year. He had a rough time of it, but by 1773 his salary was up to ninety pounds, with a ten pound allowance.²⁸

The American Revolution brought with it great trials for the clergy and people of Trinity, many of whom were staunch loyalists. The mother church burned to the ground in the conflagration of 1776, and the Dutch were for a time using St. George's Chapel, and Trinity was using St. Paul's. We hear nothing about the music of the parish until 1790, save for a complaint that the clerk of St. George's Chapel was "deficient in Psalmody."²⁹ The rebuilding of the mother church was started in 1788 and completed in 1790. The organ for the new church was built in London by Holland in the year 1790. It was weak in voice and too thin for a large building.³⁰

John Rice was appointed or reappointed (?) organist in 1791 and served until 1795. He was succeeded by William Müller, of Philadelphia, who served until 1804. During this period there came into being "The Society for Cultivating Church Music." A grant of £30 was made to it in 1800. By 1807 Peter Erben, its director, is empowered to rent a "Singing School." This man was important in the parish, and in that year was appointed organist of St. George's Chapel. Müller was succeeded at the parish church by Charles Wilson in 1804.

²⁵Messiter, *op. cit.*, p. 26.

²⁶Dix, *op. cit.*, p. 305.

²⁷Messiter, *op. cit.*, p. 27.

²⁸*Ibid.*, pp. 28-29.

²⁹Dix, *op. cit.*, Vol. II, p. 142. The man was dismissed, but given a year's salary.

³⁰Lutkin, *op. cit.*, p. 120; Messiter, *op. cit.*, p. 32; Tietjen, *op. cit.* The organ must have been installed by August, 1790, since the *New York Magazine or Literary Repository*, Vol. I, p. 492, records a recital of sacred music in Trinity Church on that date—voice, accompanied by organ.

In 1820 he in turn was succeeded by Erben, who, in 1813, had become organist of St. John's Chapel.³¹ St. John's had been consecrated in 1807. Its organ had cost \$6,000, but an additional sum of \$2,000 had to be paid to redeem it from the British, who had captured it on the high seas, while it was being brought up from Philadelphia.³²

Finances in the parish were in a bad way; endless grants and unreasonable claims, plus the rising cost of living, had created genuine hardship for clerical and lay officials alike. In 1818 we find the clerks and the organists requesting an increase in salary.³³ In the same year, and possibly as a condition of grant, the vestry ordered the clerks to assist in instructing the congregation in psalmody.³⁴

In 1823 the vestry gave authority for the purchase of "Coates and Davis' new book of Chants for each of the three churches."³⁵ Messiter implies that Trinity had used previously something like the sad work, *The Churchman's Choral Companion to his Prayer*, published in New York by William Smith, D. D., in 1809.³⁶ It was a dreadful mixture of said and sung verses. Bishop White disliked it, but only because he was afraid it would supplant Tate and Brady—which was the objection he had to the authorized hymns.³⁷ The official Hymnal of 1826—published in 1827—had 212 hymns and 23 forms of the Gloria Patri. The final rubric is worthy of notice:

"Whenever the Hymns are used at the celebration of divine service, a certain portion or portions of the Psalms of David, in metre, shall also be sung."³⁸

Two hymns of the old collection were omitted, and 155 were added. The additions were largely colored by the stalwart high churchmanship of Bishop Hobart, rector of Trinity, who was chairman of the committee.³⁹

Religious music may have been in a bad way, but secular music was lifting its head. The New York Choral Society, the predecessor of the Philharmonic Society, was pioneering for good music. Its first great public performance was a grand oratorio given in St. Paul's Chapel in honor of General Lafayette. The original program and account in issues of the *New York Gazette and General Advertiser* for September 9 and 10, 1824, are worthy of notice.

³¹Messiter, *op. cit.*, p. 33.

³²Dix, *op. cit.*, Vol. II, p. 189.

³³*Ibid.*, Vol. III, p. 33.

³⁴Messiter, *op. cit.*, p. 36.

³⁵Dix, *op. cit.*, Vol. III, p. 403.

³⁶Messiter, *op. cit.*, pp. 34-36.

³⁷Wilson, *Memoir of the Life of William White, D. D.*, 1839, p. 349.

³⁸*Hymns of the P. E. Church in the U. S. A.*, Boston, 1834, p. 350.

³⁹See a Monograph by F. M. Bird in Perry's *The History of the American Episcopal Church*, 1885, Vol. II, pp. 631-650.

"GRAND MUSICAL PERFORMANCE.

'General Lafayette has appointed this day at 12 o'clock for his attendance at St. Paul's Church, when an interesting and appropriate selection of sacred music from the best masters, will be performed by the New York Choral Society.

'JAS. H. SWINDELLS.

'THOS. BIRCH, *Sec'ry*.

'Tickets may be had of Jas. H. Swindells, 65 Bowery; E. Riley, 29 Chatham-st; Joseph Cooper, 7 Maiden-lane; Thomas Birch, 235 Chapel-street, near Canal-street; of the members of the Society generally, and at the door after 10 o'clock.

'The Grand Performance of the New York Choral Society will take place in St. Paul's Church This morning—to commence precisely at 12 o'clock.

'Leader of the Band, Mr. E. C. Riley.

'Organist, Mr. Wm. Blondell.

'Conductor, Mr. James H. Swindells.

'ORDER OF PERFORMANCE.

Chorus. "See the Conquering Hero Comes." Handel.

Overture to the Occasional Oratorio. Handel.

Recitative and Air. Mr. Petrie. "Speak, ye, who best can tell." Handel.

Chorus. "Arise, ye people." Fr. National Air.

Air. Mrs. Fagan. "Come, ever smiling Liberty." Handel.

Air. A Young Lady, accompanied on the Violincello by

Mr. H. Riley. "Teach me, O Lord." Dahmen.

Duet. Mrs. Fagan and Mr. Taylor. "O lovely Peace." Handel.

Chorus. "Hallelujah." Beethoven.

PART SECOND

Marche Religieuse. J. H. Swindells.

Mottetto. "O God, when thou appear'st." Mozart.

Air. Mr. Taylor. "Melancholy Bowers." Sinfonia.

Air. Mr. Weight, and Chorus. "Thou art the King of Glory." Handel.

Air. Mrs. Singleton. "Sound the Trumpet." Himmel.

Semi-Chorus and Chorus. "See the Conquering Hero Comes." Handel.

Grand March. Handel.

Chorus. "Sing unto God." Handel.

"The time of the General was yesterday taken up as follows:

'At 12 o'clock the General attended the musical per-

formances of the Choral Society at St. Paul's. On his entrance into the Church the choir struck up the fine air of see the conqu'ring hero comes; given as it was with the whole strength (instrument as well as vocal) of the company, the effect was grand beyond description—it was electric. The sublime air called the Marseilles Hymn sung in full chorus, also gave universal satisfaction; and by particular desire it was repeated previous to closing the performances. The General appeared to be highly pleased with the entertainment that had been afforded him. The singers, notwithstanding the weather for several days past has been so unfavorable to them, were in good voice and acquitted themselves in a manner highly creditable"

The result was that the Society continued to use St. Paul's for its concerts for many years.⁴⁰ The effect on the parish itself was soon felt. Dr. Berrian, the rector, went to one of the Society's performances of the Messiah and came back resolved to have the church's music raised to an equally high standard. A committee with power was appointed in 1832 to do something toward this end.

Erben continued as organist until 1838, his chief claim to fame being his sons: Henry, the builder of Trinity's first great organ; and Michael, who was organist of St. Paul's Chapel from 1855 to 1868. In 1838, under Dr. Wainright's guidance, the vestry moved to do something about the music. An adequate budget was voted, and the contract for a new organ was awarded to the said Henry Erben, the price to be \$2,350.⁴¹ This organ was placed in St. John's Chapel in 1840, the parish church at that time being in process of reconstruction.⁴²

On January 14, 1839, the rector nominated Edward Hodges, Mus. Doc. (Cantab.), as organist. Hodges is the second great musician in the history of the parish. A musician of distinction in Bristol, England, he had come to the new world to be organist of St. James' Cathedral, Toronto, but the Rebellion made any constructive work impossible and within a month he accepted the call to Trinity. Dr. Wainright was instrumental in bringing him to New York. At the age of forty-three, Hodges had already been responsible for the first CC manual, and CCC pedal made in England.⁴³ He found the music of Trinity unimaginative, for example, Jackson's *Te Deum in F* had been sung every Sunday for twenty years.⁴⁴

The choir of St. John's, where Hodges first officiated, consisted

⁴⁰Dix, *op. cit.*, Vol. III, p. 407.

⁴¹*Ibid.*, Vol. IV, pp. 192, 193.

⁴²*Ibid.*, Vol. IV, p. 220.

⁴³Messiter, *op. cit.*, p. 39.

⁴⁴*Ibid.*, p. 38, The Rev. W. L. Caswall reminds us that G. B. Shaw said that he was an atheist due to his having heard this piece every Sunday of his youth.

of six persons and one "supernumerary." *Jackson in E, Hodges in F, and Boyce in C* seem to have been the favorite numbers.⁴⁵ The new organ at St. John's created a great sensation. Hodges, being an accomplished performer, gave some stirring exhibitions, and for the first time New Yorkers heard a genuine organ recital.⁴⁶ It is interesting to note that St. Paul's old organ, built by G. P. England, of London, was still in operation—there were no pedal pipes.⁴⁷

Hodges worked such wonders that by 1841 the rector was making plans for him to teach music in the General Theological Seminary for the benefit of all who wished to learn.⁴⁸ In 1843 Hodges was appointed "instructor in Music in Trinity School;" his salary was to be paid by Trinity, and sixteen musical scholarships were established to furnish the church with choristers. The whole scheme was enormously successful for both church and school.⁴⁹

The organ in St. John's had proved to be entirely adequate, so Erben was commissioned to make the organ for the new building of the mother church. The instrument was to cost \$10,000, and to be made according to the plans and specifications of Dr. Hodges.⁵⁰ The organ was not finished, however, in time for the consecration of the new church on May 21, 1846.⁵¹

The consecration service was remarkable for a number of reasons. The committee on arrangements had invited the clergy to attend, but acceptance of the invitation carried with it the obligation to wear a surplice. Ten prominent rectors refused to comply with this deviation from "the established use."⁵² It was also rumored that the clergy intended "to turn their backs upon the people."⁵³

The service lasted from eleven in the morning until three in the afternoon; it included the office of consecration, morning prayer, Holy Communion and sermon.⁵⁴ The following was the order of music:⁵⁵

⁴⁵*Edward Hodges*, Faustina H. Hodges, 1896, p. 113.

⁴⁶*Ibid.*, p. 118.

⁴⁷*Ibid.*, p. 117. Hodges' son, George F. Hodges, was organist.

⁴⁸Dix, *op. cit.*, Vol. IV, p. 226.

⁴⁹*Ibid.*, pp. 242-243, and Hodges, *op. cit.*, pp. 145-146.

⁵⁰*Ibid.*, p. 244. It is pleasant to note in Hodges, *op. cit.*, p. 10, that the good Doctor named his children, George Frederick, Handel, Faustina, Miriam, Jubel, John Sebastian Bach, Deborah, Cecilia and Asaph.

⁵¹Messiter, *op. cit.*, p. 46.

⁵²Dix, *op. cit.*, pp. 276-278.

⁵³*Ibid.*, p. 523—it means, of course, facing East.

⁵⁴*Ibid.*, pp. 279-284.

⁵⁵Messiter, *op. cit.*, p. 46.

"ORDER OF MUSIC

At the Services Connected with
The Consecration of Trinity Church, New York

ON THE

FEAST OF ASCENSION,—May 21st, 1846

VOLUNTARY.—during the entrance of the Procession.

†ANTHEM.—'The Lord is in his holy temple,' &c.

VENITE, and proper Psalms, 84, 122, & 132....Chaunted

†TE DEUM.

†BENEDICTUS.

PSALM.—Selection XXI. V. 2 & 3. Tune.....Bristol

†RESPONSES, at the Decalogue.

†GLORIA, at the giving out of the Gospel.

PSALM C, (Selection LXXIX). Tune.....Old Hundredth

ANTHEM.—'Surely I have built thee an house to dwell in,'
&c.

VOLUNTARY, on the withdrawal of non-communicants.

TRISAGION.

HYMN XCV. Tune.....St. Ann's

GLORIA IN EXCELSIS.

N. B.—As the Organ is in a very imperfect and incomplete state, there will be no concluding voluntary.

The pieces marked † have been composed for the occasion by Dr. Hodges."

The first great performance on the completed organ was on October 7, 1864. It was an inexcusable exploitation by the builder; Dr. Hodges wasn't even invited.⁵⁶

It is interesting to note that the congregations were not fully converted to the English cathedral usage, and apart from repetition of the "consecration service," the music slumped by popular demand.⁵⁷ Dr. Wainright was giving all possible help in the choral school at St. John's, but apathy and ignorance held sway. The only hopeful sign was the elimination of clerks in 1848⁵⁸

By 1851 things were a bit brighter. The great jubilee service in honor of the Venerable Society for the Propagation of the Gospel was a worthy performance. The music was of the first quality—Handel predominating.⁵⁹ Dr. Hodges was closely connected with Upjohn in the designing of the choir galleries of the new Trinity Chapel, and was given

⁵⁶Messiter, p. 300.

⁵⁷*Ibid.*, pp. 50-53.

⁵⁸Dix, *op. cit.*, p. 331.

⁵⁹*Ibid.*, pp. 349-355.

complete control over the specifications for the new organ. In December of that same year, Hodges founded the Church Choral Society; its object was the study of the cathedral music of the Church of England. It was a splendid group of ardent young churchmen, and great was the joy when on April 13, 1852, the first full choral service was given.⁶⁰ Surplices were worn at the second performance (held at the Church of the Annunciation) on June 8th,⁶¹ and the resulting scandal made a fiasco of the third performance on December 29th—rector, organist and keys of Grace Church, Brooklyn, were all missing at the hour of service.

The consecration of Trinity Chapel on April 17, 1855, was a tremendous musical affair lasting for hours and including an amazing number of solos, and a heavy portion of 6/4 time. Hodges wrote on the title page of *Lactatus Sum*, "The sermon reported to have occupied twenty-four minutes; the Anthem, twenty-two minutes. Balance in favour of the former, two minutes."⁶² He lived to do but one more great service—the service marking the completion of the laying of the Atlantic cable. The following description of the *Te Deum* gives a clue to Hodges' style:

"This De Deum was 'a verse service' in the key of D, commonly known as the New York service, and was composed by Dr. Hodges in 1840, shortly after he had been appointed director of music in Trinity Parish. It was a varied composition interspersed with solo and duet passages and written in the English style of Cathedral music, though rather more florid than most of the English services. It opened with a full chorus in plain counterpoint in a majestic and dignified style. This was succeeded by a fugue passage at the words 'The glorious company of the Apostles praise Thee,' in which the subject was admirably carried through all the voices, while the immediately succeeding verses were announced without repetition of words, arriving at a grand climax at the verse, 'Thou art the King of Glory, O Christ.' Here the magnificent outburst of harmony from the full organ and choir was exceedingly impressive. The rest of the *Te Deum* was an alternation of solos, duets and choruses, closing with a slow and dignified fugue movement of moderate length, but admirably adapted to leave the mind of the listener in a state of elevated devotion."⁶³

Musical matters had become a bit confused. Dr. Hodges was a determined man, and did not delegate authority easily. Messiter says that services often began "in the manner of accompanied recitative; Dr. Hodges would not end his voluntary until he was ready, and as Dr.

⁶⁰Dix, pp. 361-363.

⁶¹Knauff, *Doctor Tucker, Priest-Musician*, 1897, p. 154.

⁶²Hodges, *op. cit.*, p. 138.

⁶³Dix, *op. cit.*, p. 453.

Remedies.

Found Professorships, especially in the Theological Seminaries.

Found Church Schools, having particular reference to Church Music.

Restore rubrics, and the Pointing of the Psalter.

Disengage Organists, etc., from necessary contact with secular music for a living.

Consider Music no longer as a mere stop-gap in Divine

Adherents of exclusive congregational singing.
Musical reputation built upon false pretences.⁶⁷

Dr. Cutler and "high church" practices arrived together. It was on the Easter before his appointment that floral decorations had been used for the first time.⁶⁸ Dr. Cutler was thirty-three years of age when he came to Trinity. A Boston man, trained on the Continent and in England, he had had the good fortune to serve under Bishop Southgate at the Church of the Advent, Boston, and to be jointly responsible for the introduction of a choir of men and boys in that parish in 1852.⁶⁹ At Old Trinity he found a choir consisting of two women, ten boys, and seven men. The women were soon out, and the boys' voices carefully weeded. In 1859 he did away with double chants and managed by amusingly clever means to get the choir lodged in the chancel; he succeeded by Easter and proceeded to do a partly choral service—the psalms being chanted. General Dix requested that the choir be vested properly, but the rector was moving with caution and would have none of it.⁷⁰ However, by Fourth Easter the litany was being monotoned with choral responses, and on the Second Sunday in Advent the full choral service was adopted.⁷¹

In December of 1859, Trinity School was having its one hundred and fiftieth anniversary. The service was held at Trinity Chapel and the music was under the direction of James A. Johnson, the school's musical instructor. The organist of the chapel, William H. Walter, accompanied the boys. It is important musically only in that the new "We three Kings," composed and arranged by the Rev. John Henry Hopkins, Jr.,⁷² was sung for the first time.

The impending visit of the prince of Wales in 1860 furnished General Dix and Dr. Cutler with all the arguments necessary to get

⁶⁷Hodges, *op. cit.*, pp. 185-186. On one occasion Dr. Hodges and his choir left in the middle of a service which he apparently regarded as too lengthy [Messiter, p. 65].

⁶⁸Messiter, *op. cit.*, p. 321.

⁶⁹*Ibid.*, pp. 72-73; and Knauff, *op. cit.*, p. 155.

⁷⁰*Ibid.*, pp. 76-78.

⁷¹*Ibid.*, p. 322.

⁷²Dix, *op. cit.*, p. 465.

the choir vested. They and a delegation of the vestry waited on the rector and urged it, "lest the Prince and his companions be provoked to derisive laughter."⁷³ By way of preparation the choir was vested one Sunday before the prince came, October 7, 1860. Messiter says that on this day two gun reports were heard during the second lesson, and that a musket ball fell into one of the pews.⁷⁴ Choir processions had already been introduced in Holy Week, but there were yet other things to worry the congregation—Cutler was introducing Tallis' *Te Deum in D minor*. Even Messiter writing in 1906 thought it "dry and monotonous!"⁷⁵

The choir gradually increased in numbers, and the first important boy choir festival, called a "Union of Choirs," was held on October 16, 1861, in the mother church: Trinity; Trinity, Jersey City; Trinity, Hoboken; St. George's, Flushing; and St. Andrew's, Providence, took part in the service. The music was standard Anglican chant and Handel. One anthem, by Cutler, is said to have been of the same school.⁷⁶

About this time a miserable little reed organ was installed in the chancel; it was played by Westfall.⁷⁷ This instrument caused great trouble since it was pitched differently from the organ in the west gallery. The great organ was totally ineffective at accompanying a choir at the far end of the church; the choir would start in G and on down to D by the end of a piece. Cutler suffered so from the arrangement that for several weeks he refused to do any "services" or anthems.⁷⁸

The second great union choir festival was held on December 18, 1862. Dr. Dix had become rector, and a brighter day was opening. In 1863 the amount appropriated for the choir was doubled. By 1864 the parish had its own *Trinity Psalter*, modelled on the *Advent Psalter*, composed chiefly of single chants. The new chancel organ was in place by December, and three great performances marked its inauguration. The program is an interesting illustration of the improvement of taste under Cutler and Dix:

- "1. CANTATEGregorian chant
All voices in unison, without accompaniment.
2. GERMAN CHORALELuther
3. THE ANGEL TRIOMendelssohn
Masters Coker, Ehrlich and Grandin.
4. ANGLICAN HYMN.
5. PSALM 74, 8 versesAnglican chant

⁷³Dix, pp. 471-472.

⁷⁴Messiter, *op. cit.*, pp. 84-85.

⁷⁵*Ibid.*, pp. 322 and 81.

⁷⁶*Ibid.*, pp. 89-90.

⁷⁷*Ibid.*, p. 92.

⁷⁸*Ibid.*, p. 96.

6. ORGAN SOLO.—'Israel in Egypt'.....Handel
Mr. George W. Morgan.
7. ORGAN FANTASIO (On a Carol by Rev. J. H. Hopkins.)
Dr. Cutler
8. SOLO AND CHORUS.—'O thou that tellest'..Handel
Master Grandin.

PART II

1. SOLO.—'Sound an alarm'Handel
Mr. George L. Weeks, junior.
2. SOLO.—'Hear ye, Israel'Mendelssohn
Master Richard Coker.
3. AIR.—'Now heaven in fullest glory'Haydn
Mr. George E. Aiken.
4. GLORIA (1st movement), 3rd Mass.....Haydn
Solos by Masters Coker, Grandin, Messrs. Weeks and
Giles.
5. ORGAN SOLO.—OffertoireL. Wely
Mr. George W. Morgan.
6. QUARTETTE.—'O come, every one'.....Mendelssohn
Masters Coker, Grandin, Messrs. Mayer and Giles.
7. ORGAN SOLO.—Toccata in FBach
Mr. Charles J. Hopkins.
8. CHORUS.—"Hallelujah"Handel"

This organ was built by Holland Labagh, it was rather small for its task, but was not added to until 1882. Cutler took charge of the chancel organ, and W. A. M. Diller was appointed to play the large organ.⁷⁹

Cutler's useful career at Trinity was ended in a most unfortunate manner. He accepted an engagement for a concert tour for a month, and the vestry dismissed him "for absence without leave." The vestry was right in principle, but rather unfair in that Cutler had never received an adequate salary.⁸⁰ Cutler had done superb work for the parish and the whole American Church, and, despite the official action, the best men in music and religion continued to be grateful to him.

William Augustus Muhlenberg Diller was appointed organist in 1865, and held the position for only one year. Music was an avocation for him, and the extra work along with his business broke his health. Messiter, who may be exercising charity, says that he was competent. He resigned as director of music in 1866, and was succeeded by Messiter. Diller continued at the large organ until 1867, and was suc-

⁷⁹Messiter, pp. 105-106, and p. 309.

⁸⁰*Ibid.*, p. 110.

ceeded at that post by Edward Morris Bowman, a really able man who was with the parish only one year.⁸¹

Arthur Henry Messiter, Mus. Doc., took his post at the age of thirty-two. Another Englishman in the great succession of Tuckey and Hodges, he had been articled to McKorkell of Northampton and had completed his education with the Austrian Derffel. He came to America in 1863 and was appointed organist of St. Mark's, Philadelphia. After a few months as a professor of music at the Female College in Poultney, Vermont, he became successively organist of St. Paul's, Calvary Chapel, and St. James', Philadelphia. When he was appointed to Old Trinity, a New York musical paper remarked: "We hear that the authorities of Trinity Church have appointed an organist from Philadelphia. We suppose that at the next vacancy they will try Coney Island."⁸²

Messiter found morning prayer, litany and ante communion (ending with the prayer for the Church Militant) to be the norm on three Sundays a month. There was, of course, no musical hymnal. The parish had no choir library; "each previous organist had provided his own music, and taken it with him on leaving."⁸³ Messiter soon changed this last, and a great library was gathered. He felt, with some justice, that he had to start from the beginning. He deplored the "feeble products of a feeble period."⁸⁴ The *Magnificat* and *Nunc dimittis* were sung as separate anthems at the close of the Communion service (they were not added to the American Prayer Book until 1892), not because they liked them there, but because they wished to get them in somewhere. Hymns were started in what they mistakenly called "processions," and every effort was made to revive the musical spirit of the parish.

In 1867 the first service was sung by the united choirs of the parish. On the evening of the same day (April 24th) the *Messiah* was sung at St. John's Chapel with a choir of three hundred, accompanied by orchestra and organ. The three organists of the parish, Messiter, Pech and Walter, took part. Cassocks were used by the choir for the first time in this period. The Church Choir Union, which had been founded in 1862 by Dr. Walter, included the choirs of Trinity Parish, the Annunciation, Holy Apostles, St. Alban's and St. George's; it gave its final recital in June, 1867, and then died from lack of interest—one more blow for the music of the Church.

John Paul Morgan was made associate organist on May 1, 1868. He was an accomplished musician, trained in Leipsic in the finest classical organ tradition. He served until 1873, when his health failed.

⁸¹Messiter, pp. 112-114.

⁸²*Ibid.*, p. 115.

⁸³*Ibid.*, p. 116.

⁸⁴*Ibid.*, p. 117.

The General Convention of 1868 was held in Trinity. The feeling about vested choirs was so great that neither Messiter nor his choir appeared. The famous and silly verses in the *Evening Post* are worth a brief sample:

"OUR LITTLE BOYS IN SURPLICES

"Oh! we've heard full enough of 'the boys in gray';
And 'the boys in blue' have had their day,
And now I submit that it's orthodox, quite,
To speak a few words for our boys in white;
Those nice little fellows in surplices.
"Men's voices and women's are all well enough
To sing about love, or some other such stuff;
But, to fill a high church with melodious noise,
You may trust to my word, there is nothing like boys;
Like our own little boys in surplices."⁸⁵

On Ascension Day of that next year, a step was taken towards the enrichment of the service by adding an harp to the accompaniment. *Hymns Ancient and Modern* were adopted and gained immediate popularity. This was an important step, for Trinity's influence was gaining daily. A new *Trinity Parish Psalter* was issued, and it was not long before it became one of the standard editions for the whole Church.

In 1870 the first of the great musical performances on Ascension Day was inaugurated. There were grave misgivings about introducing an orchestra, but the service proved so successful that it started the long series which will have its seventy-eighth annual performance this year. Indeed, for seven years after, the rector and vestry ordered an orchestra at each of the five great feasts of the Christian year. The program is worthy of notice:

"PROCESSIONAL.—'We march, we march'.....Barnby
Organ
ANTHEM.—'O risen Lord'Barnby
Orchestra
KYRIE.—St. Cecilia MassGounod
Organ
CREED.—St. CeciliaGounod
Orchestra
OFFERTORY.—1st MotetMozart
Orchestra
SANCTUS.—St. CeciliaGounod
Orchestra
AGNUS DEI.—Missa de Angelis.....Plainsong
Organ

⁸⁵Messiter, pp. 128-129.

GLORIA IN EXCELSIS, in Bb.....Calkin
Orchestra
RECESSIONAL HYMN.—'Hail the day that sees Him
rise.' ⁸⁶

It included only one first rate piece of music, and that was the unaccompanied innovation, *Agnus Dei!* It must be noted that while popularity is not necessarily an argument against a thing (save in the Gospel), it is equally no argument in favour of that thing. There is a certain quality about Gounod which is like soothing syrup; it corrupts while it comforts. This original service left its mark of popularity, and several of Messiter's great successors have had to battle it. This observation is, however, opinion and not history.

In 1873 Henry Carter, an Englishman and pupil of Sir John Goss, replaced Morgan as associate organist. Carter was a fine musician and had played an important part in the revival of Church music in Canada and New England. This year saw the service of the combined choirs of Trinity become an annual affair. There is evidence of improvement, since the program was Tye, Purcell, Croft, Hayes and Gilbert, and Messiter notes that new anthems included works by Handel, Mozart, Beethoven, Mendelssohn, Spohr, Hiller, Gounod, Purcell, Wesley and Stainer. The new hymnal was adopted in 1875. Sullivan's *Te Deum*, which was brilliant orchestral writing but bad liturgical music, was the principal piece used to mark the centennial of the Declaration of Independence. Starting with nothing in 1866, the choir library had grown to 360 separate works in 1876.

In 1879 Frederic Edwin Lucy-Barnes was appointed assistant organist to succeed Carter. He was a graduate of the Royal Academy of Music, and assistant to Sir G. A. Macfarren. He served but one year, broke down, and died at the age of twenty-two.

The great choir banner for processions, Gregorian chanting, and the monthly service list, all appeared in 1880. Assistant organists came and went with rapidity. In the summer of 1880 Lucy-Barnes was succeeded by August F. W. Thursch, a pupil of Messiter's. Messiter speaks of him with pride, and things must have gone well, for he served until 1884, the date of his death.

By request, the *Sanctus* from Gounod's *St. Cecilia Mass* was sung at the General Convention of 1880, which met at St. George's. The presiding bishop (Smith, of Kentucky) was so shocked that after the choir finished he said the *Sanctus* all over again. (Many of us know how he felt.)

There were better moments, however, for Arcadelt and Bach now

⁸⁶Messiter, p. 136.

appeared on programs. Victor Baier is mentioned as the accompanist at the chancel organ in 1880.⁸⁷ He was to succeed Thursch in 1884. John D. Prince, the choirmaster of St. Chrysostom's Chapel, maintained the choir at his own expense. Messiter gives him considerable praise and seems quite moved at his death in 1883; Prince was succeeded by Raboch.

In 1887 Messiter started the somewhat questionable practice of doing an anthem in procession—it was Macfarren's "Procession of the Ark" from "David." Messiter admits that it wasn't satisfactory, but knows of nothing other than Dr. Hiles' "O Zion, blest city," which is. In 1888 he starts to suspect that Dr. Dix may be right in the matter of "processionals," that there is some difference between walking in and going "forth in Peace; in the Name of Christ." So, rather reluctantly, he obeys the rector's order to end them in penitential seasons. In 1891 he finds Mackenzie's "Rose of Sharon" ineffective and unsatisfactory as a processional march. He had added the *Benedictus qui venit* in 1889, but is still torn with a first rate man's impatience with anything which from start to finish lacks complete integrity. His new psalter is filed with double chants, and in his writing it is clear that he is feeling around for something like the rhythm-reading of twentieth century English musicians. Albeit his last book was a vast improvement on its predecessors.⁸⁸ He edited an edition of the hymnal in 1893, and had it adopted at the parish church. In July, 1897, he retired from his post, having served for thirty years. Preeminently a musician in the grand manner, he had left the church with an avid musical appetite. His tune, "Marion" (Rejoice, ye pure in heart!), gives an excellent example of the brilliance he could infuse into Church music. It is, however, intended solely for a great choir. It is a criticism of his age rather than himself when he says: "Widor's organ music is occasionally heard here; it is learned and ingenious but not very interesting."⁸⁹

Victor Baier, Mus. Doc., the assistant organist, who had started in Trinity as a choir boy in 1872, was made director of music on Messiter's retirement.

* In his master's steps he trod
Where the snow lay dinted.

He continued Messiter's style and taste. During his time there were some notable improvements made in the organs. The large organ had in 1885 been placed in care of the best organ builder of his day,

⁸⁷Messiter, pp. 196-198. It is strange to read Messiter's description of Gounod's music as "grave, dignified, and generally ecclesiastical."

⁸⁸*Ibid.*, pp. 242-243.

⁸⁹*Ibid.*, p. 274.

Holburne L. Roosevelt.⁹⁰ New keyboards had been provided, and pneumatic action applied to the keys and couplers—the old ones had been difficult to the point of pain. In 1907 Hook and Hastings reconstructed it, and installed tubular pneumatic action, a new console, a radiating pedal board, and a set of adjustable pistons. The chancel organ was rebuilt by the same firm in 1915.⁹¹ Baier continued as organist of the mother church until 1921. He died in August of that year, and the post was temporarily filled by the assistant organist, Moritz Schwarz.

The great parish, now as large as many dioceses, had an enormous music program. Several of the chapels in these days excelled the mother church. Indeed, some of the most distinguished organists of the time were listed as serving them.

Dr. William H. Walter, a pupil of Hodges, had served at Trinity Chapel for some years, being its first regularly appointed organist. His tune, "Festal Song," is to this day one of the most deservedly popular in the entire hymnal. He was succeeded in the early 1870's by Walter B. Gilbert, Mus. Doc. (Oxon.), F. R. C. O., who served until 1897. Two of his tunes are well known: "Maidstone" (Pleasant are Thy courts above) and "Thanksgiving" (Hark! the song of jubilee). He was in turn succeeded by a truly great musician, Felix Lamond.

Lamond was music critic for the old *New York Herald*, and an absolute perfectionist in style and taste. His music was characterized by authenticity and classical knowledge, which adapted him for church work and for teaching; he was on the faculty of Columbia University for many years. He served in World War I as a major in the Red Cross. Resigning his post at Trinity Chapel in 1918, he went to Italy and persuaded the American Academy at Rome to set up a school for American composers. He not only founded this school, but raised the money to make it go. Howard Hansen is a product of his genius. He died in 1937, a musicians' musician.⁹²

Lamond was succeeded in 1919 by William Hunter Beckwith, F. A. G. O., who served until 1943—the year in which the chapel was closed. An intellectual and classical man, his music reflects this detachment. He is now organist at St. Stephen's, New York.

It is interesting to note that Trinity Chapel, which is now the Serbian cathedral, is the one in which the Orthodox liturgy was first performed in New York. A Russian priest officiated, supported by a choir of seminarians.⁹³

⁹⁰Lutkin, *op. cit.*, pp. 125-26.

⁹¹Tietjen, *op. cit.*, p. 4.

⁹²*Trinity Year Books*, and information kindly supplied by Henry Fairfield Osborn, Esq., and the Rev. J. Wilson Sutton, D. D.

⁹³Dr. E. R. Hardy, Jr., is under the impression that this was in 1869.

St. Paul's Chapel was served in the early seventies by John H. Cornell, who in 1878 was succeeded by Leo Kofler, an old fashioned but sturdy church organist. Edmund Jaques was appointed in 1901 and served until 1929. Herbert R. Ward served from 1929 to 1938, and was succeeded by a temporary organist, Marta Klein, who is still in office.

St. John's Chapel had been served by Charles Edward Horsley (whose tune, St. Bavon, is in *The Hymnal*, 1940). He was succeeded in 1877 by George Fitz-Curwood Le Jeune, who served until his death in 1904. Le Jeune was immensely popular in his day; his Mass and Processional Anthem being in constant use at the mother church. He wrote the tune, "Love Divine" (Love divine, all loves excelling) which, if not pure, is nevertheless undeniably attractive. One of his sub-organists, Walter Henry Hall, was the idol of his day, but the *Hymnal*, 1940, contains but one tune: "Oneonta," as over against the seven in the 1916 hymnal. Harvey Gaul was another famous assistant to LeJeune. Robert J. Winterbottom, who had in 1902 succeeded Herman Hans Wetzler as assistant to Dr. Baier, was called to LeJeune's post in 1905, and served at St. John's until moved to St. Luke's in 1909. Moritz Schwarz replaced Winterbottom as assistant at the mother church.

In 1894 St. Luke's Chapel had Frank P. Hoffman appointed organist. He served until 1907, when Jessie Belden filled in for a year until Winterbottom came. Winterbottom served at St. Luke's until 1926. His successor, William Pollak, Mus. Doc., was a distinguished authority on plainsong, having perfected his work with the Benedictines at Solesmes. During his incumbency, the choir was augmented by seminarians, and one of the rare treats of New York was to hear the evening service at St. Luke's. He resigned his post in 1943. Walter Rye served from October, 1943, to October, 1946,—when the present incumbent, Harry W. Cosgrove, was appointed.

St. Chrysostom's Chapel had good music in the days of John D. Prince and Wenzel A. Raboch. The music had, however, been heavily subsidized by Prince, and on his death, the expenses necessary for a perfectly trained choir could not be maintained. The result of this curtailment was an inevitable slump. The chapel was faithfully served, but the music was never restored to its former level. In 1895 Raboch retired; Alfred J. McGrath was appointed in 1897; R. Burns Eglinton in 1913; and George Fowler in 1915—the last named served until the chapel congregation was absorbed into St. Clement's Parish in 1924.

St. Augustine's Chapel had Richard Horner as organist until 1884. The next important name is McGrath (who later went to St. Chrysostom's) in 1886. Victor A. Nicholson succeeded him in 1894;

Arthur L. Brown served from 1895 to 1902, when he was succeeded by Theodore G. Leach, who served until 1907. William J. Rathgeber and H. Leslie Goss each served one year, and in 1909 Harry Fletcher took the post. In 1919 Jennie Dobbins (Megerlin) became organist and served until the congregation was merged with that of All Saints', Henry Street, in 1945; she now serves as organist of the new combined chapel.

St. Agnes' Chapel had one great musician, and his term of service covered almost all the years of the effectiveness of the place. George Edward Stubbs, Mus. Doc., was born in 1857, the son of a priest, the Rev. Alfred Stubbs, of Christ Church, New Brunswick, New Jersey. He was brought up in strong Church environment—his father being one of those stalwarts who would bring another priest to trial for invading his ecclesiastical domain. Dr. Stubbs was appointed organist of St. Agnes' in 1893. By 1902 he turned out the first adequate choir service book in the country; it was well printed and easy to follow. Choral services in that day meant singing everything—exhortation, confession, and everything else. The second edition of this in 1906 was even more important, for along with the offices and psalter he included a selection of 272 of the best loved hymns set largely to first rate tunes and superbly printed. The official (1916) hymnal was greatly influenced by this hymnal of Dr. Stubbs. With the hearty support of the vicar (Dr. Manning), he succeeded in carrying out his favorite theories. The following extract from his preface represents the actual practice at St. Agnes':

"Congregational rehearsals should be short, and should be held immediately after a service, when people can most conveniently attend. While they should not be too frequent, they should be held regularly, a certain number of times every year, to insure lasting results. No choir can be successfully taught by spasmodic rehearsals; a congregation is a choir. Teaching 'by ear,' without notes, is undesirable; printed musical settings of everything to be practised should be provided. While the actual training must necessarily fall upon the organist, the presence and assistance of the rector are indispensable. A small portable reed organ, placed at the head of the middle aisle, will be found useful. The whole or a part of the regular choir of a church may at times be utilized to good advantage at congregational practises."⁹⁴

Stubbs was an important figure on both sides of the Atlantic. His *How to sing the Choral Service* and *Practical Hints on the Training of Choirs* were considered authoritative in England as well as here. Indeed, his address on *The Choral Service and the Training of Choristers* was printed jointly with an address by Sir John Stainer on music and

⁹⁴G. Edward Stubbs, *The Church Service Book*, 1906, p. 4.

worship. Dr. Stubbs died on December 26, 1937, and was succeeded by Kenneth White in 1938, who served until the last service held there, July 1, 1943.

The Chapel of the Intercession was taken over by Trinity in 1908, and with it came its organist, Frank T. Harrat, who served at that post until his death in 1941. He was greatly beloved by the congregation, although he was in many ways a late Victorian in style and choice of music. Andrew Tietjen was appointed temporary organist and served until inducted into the armed forces in 1942; he was officially organist from August 1942, until Clinton Reed, who had been assistant at Trinity for one year and temporary organist of Intercession from November 1942, was appointed in 1943. During World War II Wilton Entwistle and Harold E. Hanson served as assistants. Alexander Zimmerman was appointed assistant on July 1, 1946.

To return to the mother church, after Dr. Baier's death and the temporary filling of his post by the assistant, the rector (Dr. Stetson) nominated Channing Lefebvre to the vacancy in 1922. Dr. Lefebvre had been trained by Dr. Miles Farrow of the cathedral, and had served as assistant organist there until World War I. After service in the navy, he took the post of organist and choirmaster of St. Luke's Church, Montclair, New Jersey. His successor writes:

"When Channing Lefebvre became organist after the First World War, two new musical horizons were opening up. First, this music of the Russian Church was becoming increasingly available in English. He introduced the works of Rachmaninoff and added those of other Russian Church composers to the few already in our library. Second, the music of the Tudor period in English music had for some time been the object of the explorations of English musicologists, and the musical notation of that time was being deciphered. A good modern edition of Byrd, Weelkes, Whyte, and many others was printed, and many of their works were added to our library. Good composers were appearing in England, such as the Shaws, John Ireland, and Holst. Some of their pieces and those of contemporary Americans were added to the library. Dr. Lefebvre introduced the Cesar Franck Mass and other new music to our Ascension Day Service. Good editions of Palestrina and Bach were performed."⁹⁵

Dr. Lefebvre's reputation in New York is of the best. He had distinguished himself as director of both the Downtown Glee Club and the University Glee Club. In 1941 he resigned the post at Trinity to take the directorship of music at St. Paul's School, Concord, New

⁹⁵*Trinity Parish Herald*, Dec.-Jan., 1946-47. Dr. Mead's article, p. 6.

Hampshire, retaining only the directorship of the University Glee Club in New York. During his regime the present organ was built. Ernest Skinner in 1923 carried out Dr. Lefebvre's idea of providing "the best in modern organ building, without losing at all the mellow and devotional tone of the old organs." Both organs are now played from one console, and some of the old diapasons and mixtures along with the 32-foot pedal diapason. The organ was cleaned and toned up by the Aeolian-Skinner Company in 1946. Frank Cleveland had been assistant to Lefebvre, after Mead; he resigned in 1941.

In 1925 George B. Mead, Jr., had been appointed assistant organist and served in that position for ten years. He left in 1935 to take another post, but in 1941 was nominated by the rector (Dr. Fleming) as organist of Trinity. Dr. Mead in 1943 took as his associate organist, Andrew Tietjen. Dr. Mead has taken over the direction of the Downtown Glee Club, and is maintaining, and ever seeking to improve, Trinity's lofty standard of the Church's music. However, *de viventibus nil nisi malum*.

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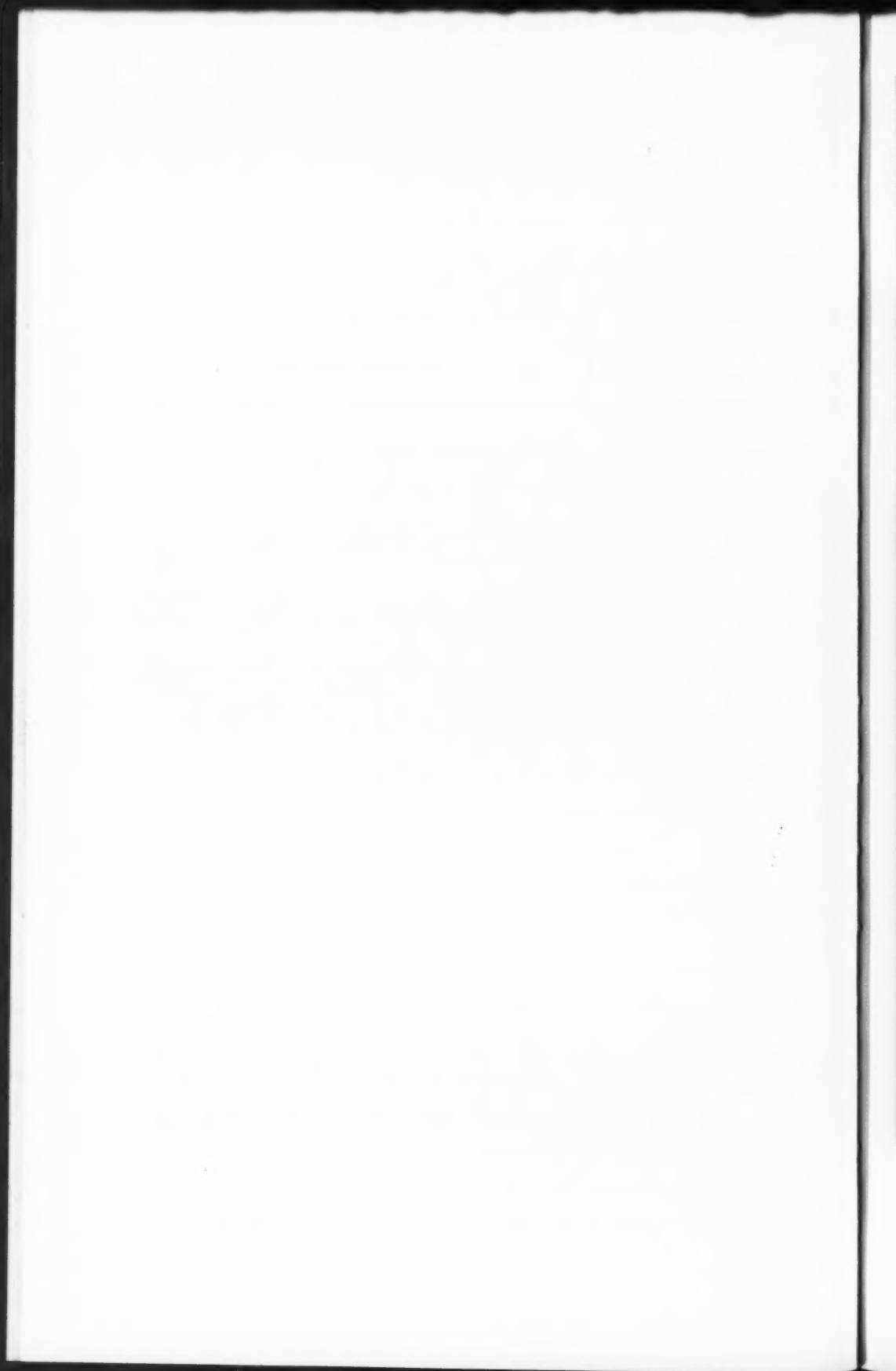
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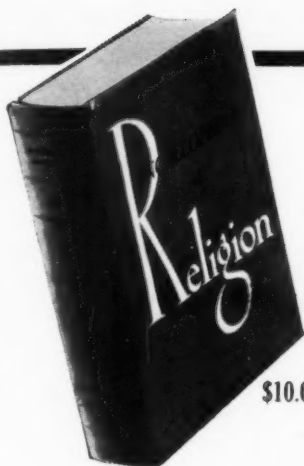
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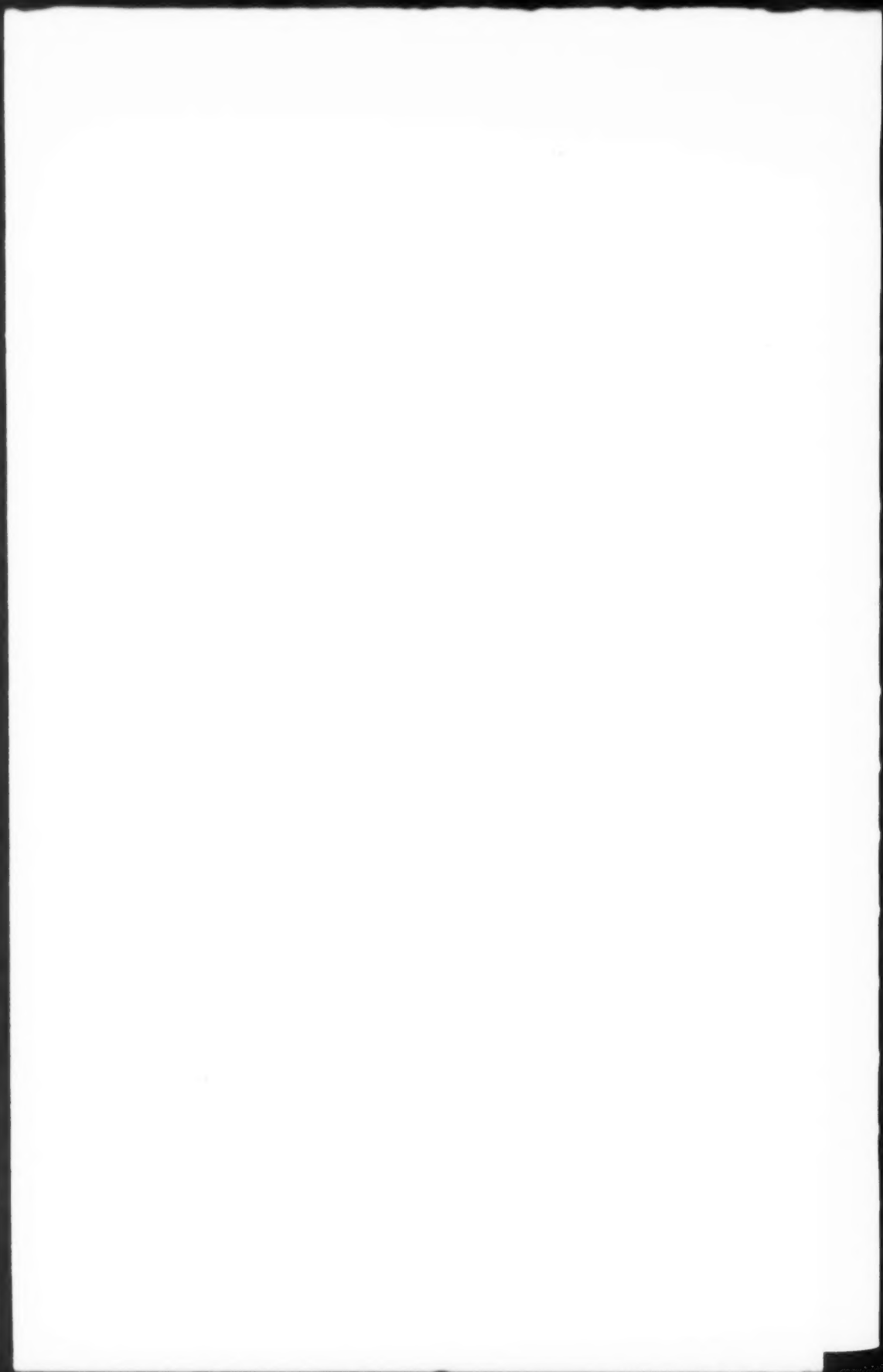
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